The most reliable book on the method and injunctions of UMRA and HAJJ

TEACHER OF THE HAJJ PILGRIMS

QARI SAEED AHMAD LATE

MUFTI MAZAHIR UL ULOOM SAHARANPUR

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TABLE OF CONTENTS

THE OBLIGATION OF HAJJ 19
The obligation known through Qur'an 19
The obligation known through Hadith 20
The obligation known through consensus 22
The obligation as understood by common sense 22

EMPHASIS ON HAJJ AND WARNING
TO ONE WHO NEGLECTS IT 24

THE VIRTUES OF HAJJ 27
THE WISDOM BEHIND HAJJ 31

ETIQUETTES OF THE JOURNEY FOR HAJJ 35
The Mustahab Method Of Repentance 36
Permission from Parents And Others 36
Trust And Instruction By Way Of Will 37
Istikharah and Advice 38
The Method Of Istikharah 38
Expenses on the journey 39
Companion for the journey 39
To know the Rulings relating the pilgrimage 40
Beginning the journey 40
The riding animal 41
Extravagance and miserliness 41
Departing from home 42
Stopping at some place 46
The Amir of the caravan 48

THE ESSENTIALS OF THE JOURNEY
AND USEFUL INFORMATION 49

IMPORTANT QUESTIONS ANSWERED 52
Prayer during the journey 52
The qasr prayer of the traveller 53
Caution 53
Tayammum And Prayer In Train 54
PRAYER ON A SHIP OR AN ANIMAL CART 61
DIRECTION OF QIBLAH IN THE SHIP 62
THE CHART TO DETERMINE THE QIBLAH 65
Method of using the chart 65
SPEED OF THE SHIP 65
DISTANCE 66
MIQAT 67
JADDAH 67
The Muallim 68
The Harm 70
Entry into Makkah 72
QUESTIONS RELATING TO HAJJ 73
TECHNICAL TERMS AND PARTICULAR PLACES 74
Ihram 74
Istilam 74
Idtiba 74
Aafaqi 74
Ayyamut tashriq 74
Ayyamun nahr 74
Ifrad 75
Ishar 75
Baytullah 75
Batn Arafah 75
Tahlil 75
Tasbih 75
Taqlid 75
Takbir 75
Tamatt'a 76
Talbiyah 76

Tahlil 76
Jamarat 76
Juhfah 76
Jannat-ul-Mala 76
Jabl Thabir 76
Jabl Rehmat 76
Jabl Qazah 76
Hajj 76
Hajr Aswad 76
Haram 76
Harami 76
Hill 77
Hilli 77
Haiq 77
Hatim 77
Dum 77
Zul-hulayfah 77
Zat Iraq 77
Rukn yamani 77
Rukn Iraqi 77
Rukn shami 77
Ramal 77
Rami 78
Zam Zam 78
Sa i 78
Shaut 78
Safa 78
Dabb 78
Tawaf 78
'Umrah 78
'Arafat or 'Arafah 78
Qiran: 78

IMPORTANT QUESTIONS ANSWERED 52
Prayer during the journey 52
The qasr prayer of the traveller 53
Caution 53
Tayammum And Prayer In Train 54
PRAYER ON A SHIP OR AN ANIMAL CART 61
DIRECTION OF QIBLAH IN THE SHIP 62
THE CHART TO DETERMINE THE QIBLAH 65
Method of using the chart 65
SPEED OF THE SHIP 65
DISTANCE 66
MIQAT 67
JADDAH 67
The Muallim 68
The Harm 70
Entry into Makkah 72
QUESTIONS RELATING TO HAJJ 73
TECHNICAL TERMS AND PARTICULAR PLACES 74
Ihram 74
Istilam 74
Idtiba 74
Aafaqi 74
Ayymut tashriq 74
Ayyamun nahr 75
Ifrad 75
Ishar 75
Baytullah 75
Batn Arafah 75
Tahlil 75
Tasbih 75
Taqlid 75
Takbir 76
Tamatt'a 76

Talbiyah 76
Tahlil 76
Jamarat 76
Juhfah 76
Jannat-ul-Mala 76
Jabl Thabir 76
Jabl Rehmat 76
Jabl Qazah 76
Hajj 76
Hajr Aswad 76
Haram 76
Haramt 76
Hill 77
Hilli 77
Halq 77
Hatim 77
Dum 77
Zul-hulaytah 77
Zat Iraq 77
Rukn yamani 77
Rukn Iraqi 77
Rukn shami 77
Ramal 77
Rami 78
Zam Zam 78
Sa i 78
Shaut 78
Safa 78
Dabb 78
Tawaf 78
'Umrah 78
Arafat or 'Arafah 78
Qiran 78

IMPORTANT QUESTIONS ANSWERED 52
Prayer during the journey 52
The qasr prayer of the traveller 53
Caution 53
Tayammum And Prayer In Train 54
PRAYER ON A SHIP OR AN ANIMAL CART 61
DIRECTION OF QIBLAH IN THE SHIP 62
THE CHART TO DETERMINE THE QIBLAH 65
Method of using the chart 65
SPEED OF THE SHIP 65
DISTANCE 66
MIQAT 67
JADDAH 67
The Muallim 68
The Harm 70
Entry into Makkah 72
QUESTIONS RELATING TO HAJJ 73
TECHNICAL TERMS AND PARTICULAR PLACES 74
Ihram 74
Istilam 74
Idtiba 74
Aafaqi 74
Ayymut tashriq 74
Ayyamun nahr 75
Ifrad 75
Ishar: 75
Baytullah 75
Batn Arafah 75
Tahlil 75
Tasbih 75
Taqlid 75
Takbir 76
Tamatt'a 76

Talbiyah 76
Tahlil: 76
Jamarat 76
Juhfah 76
Jannat-ul-Mala 76
Jabl Thabir 76
Jabl Rehmat 76
Jabl Qazah 76
Hajj ..... 76.
Hajr Aswad 76
Haram 76
Harami 76
Hill 77
Hilli 77
Halq 77
Hatim 77
Dum 77
Zul-hulayfah 77
Zat Iraq 77
Rukn yamani 77
Rukn Iraqi 77
Rukn shami 77
Ramal 77
Rami 78
Zam Zam 78
Sa i 78
Shaut 78
Safa 78
Dabb 78
Tawaf 78
'Umrah 78
'Arafat or 'Arafah 78
Qiran: 78

Qarin 78
Qarn: 78
Qasr 78
Muhrim 78
Mufrid 78
Miqat 78
Mutat 79
Maqam-Ibrahim 79
Multazim 79
Mina 79
Masjid Khayf 79
Masjid Nimrah 79
Mad`i 79
Muzdalifah 79
Muhassar 79
Marwah 79
MaylaynAkhdarayn 79
Makki 79
Mawqif 79
Miqati 80
Wuquf 80
Hadi 80
Yawm Arafah 80
Yawm Tarwiyah 80
Yalmlam 80
Questions In Regard To Hajj As fard And Wajib 81

CONDITION FOR HAJJ 85
Condition on which the obligation Is Discharged 92
ConditionsThat Make The Performance Reliable 98
Conditions That Make Hajj fard And .....
The Obligation Is Regarded As Duly Discharged 99
Conclusion 100

The Obligatory Acts Of Hajj 100
The Parts (Basics) of Hajj 101
The Wajib (obligatory Acts) Of Hajj 101
The Sunnah of Hajj 102
The Mustahabb And The Makruh 102
About The Miqat 103
Miqat Zamani 103
Miqat Makani 104
The Miqat of the Aafaqt 104
To Pass Over The Miqat Without Assuming The Ihram 107
THE WISDOM BEHIND THE MIQAT OF TIME 110
THE WISDOM BEHIND THE MIQAT OF PLACE 111

ABOUT THE IHRAM 113
IHRAM 113
KINDS OF IHRAM 113
THE METHOD OF ASSUMING THE IHRAM 113
THE WORDS OF INTENTION FORIHRAM OF HAJJ 114
Ihram For Umrah 114
Ihram for Hajj and Umrah 114
KINDS OF HAJJ 115
CONDITIONS THAT MAKE THE IHRAM PROPER 116
The wajib of ihram 116
The Sunnah Of The Ihram 117
The Mustahabb Of The Ihram 117
The Rule Of The Ihram 117

THE RULINGS FOR THE IHRAM 119
About The Intention 119
Rulings of the Ihram About the Talbiyah 120
(Rulings of the ihram) About The Bath 123
(Rulings of the ihram)About Dress 123
(Rulings of ihram) About Prayer Of Ihram 124

(Rulings of ihram) About The Ihram Of The Unconscious Person And The Sick 125
(Rulings of the ihram) About The Ihram Of A Minor And An Insane Person 127
(Rulings of the Ihram) About The Ihram Of A Woman 127
whose sex Is Not Determined 130
The Wisdom Behind The Ihram 131
The Prohibitions of Ihram 131
The Makruh Things Of The Ihram 133
The Permissible Things Of The Ihram 134

ABOUT ENTRY INTO MAKKA 137
Rulings 137
The places where the prophet ﷺ offered.
prayers within the masjid ul-Haram. 143
About The Tawaf 145
Defination 145
The Excellences Of Tawaf 145
The Method of Performing Tawaf 146
Cautionary Notes 148
The Essentials of Tawaf 149
Conditions of Tawaf 149
The general conditions are 149
The Wajibs bligatory a ets of The Tawaf 150
The Command About The Wajibs 150
Sunan of Tawaf 151
The Mustahabb Of Tawaf 151
What May Be Done During Tawaf (The Mubah) 152
The Muhurrimat (Disallowed Acts) of Tawaf 152
He Makruh isliked hings In Tawaf 153
The Different Kinds Of Tawaf 155
Seven Kinds Of Tawaf 155
Rulings On Tawaf 157

Istilam 157
Rulings On Tawaf And Prayer 158
Ruling on Ramal 160
Rulings on Observaing fewer Or More Rounds In Tawaf 161
Method Of Drinking The Water Of Zamzam 161
Rulings On Different Topics 163

THE RULES OF TAWAF QUDUM 169
The Sa'i Between Safa and marwah 171
The method of Sa'i 171
Conditions Of Sa`i 177
The Wajibs of Sa`i 179
The Sunneh of Sa`i 180
The Mustahabb of Sa`i 180
The Makruh Of Sa'i 181
How should a worshipper busy himself at Makkah
after he has attended to sa'i 182
Entering The Baytullah 183
The sermons of Hajj 184
To Mina from Makkah 185
To Arafah From Mina 186

RULES TO BE OBSERVED AT ARAFAH 189
The conditions for offering Zuhr and Asr together 192
The Nature of shay at Arafah 192
Conditions of the Wuquf (standing) 196
Rukn wuquf (Essentials, or parts of the stay) 196
The sunnah of wuquf 197
The mustahabb of wuquf 197
The makruh in wuquf 198
Ambiguity Or Mistake In Observance of Wuquf At Arafah 199
To Muzdalifah From Arafah 200
To Offer Maghrib and Isha prayers Together At Muzdalifah 201

The Nature of Wuquf at Muzdalifah 203
To Mina From Muzdalifah And The Gathering of Pebbles..... 205
The Instructions Between The Dates Tenth To Thirteenth. 206
Rami Is To Cast Pebbles..... 207
When Is Rectial Of talbiyah Stopped..... 209
The Rules Of Sacrifice..... 210
Shaving The Head Or Clipping The hair..... 213
Tawaf Ziyarah..... 216
Condition Of tawaf ziyarah..... 218
The Wajibs Of tawaf ziyarah..... 218
Return To Mina After tawaf ziyarah..... 220
The Rami On The Eleventh, Twelfth And Thirteenth..... 221
Condtions Of Rami..... 224
Rulings On Different Issuses..... 227
To Makkah From Mina..... 228
Tawaf Wada..... 229
Rulings On Issues Of tawaf wada..... 231
To cross the limits of Miqat without performing tawaf wada..... 232
The Method Of Performing Hajj..... 233
The masnun Method Of Performing ifrad,Or Only Hajj..... 234

UMRAH..... 247
The method of performing umrah..... 247
The dirrerence between umra and Hajj 248
The fard of umrah 248
The wajibs of umrah 249
Rulings on issues of umrah 249
The virtues of umrah 251
Qiran-observing Hajj and umrah together 252
Conditions of Qiran 254
Observance of Tamatta'a (Umrah followed by Hajj) 260
The Method Of Tamatta' 261
Conditions For tamattta'. 262

Tamatta' 264
Types Of Mutamatta' 265
Rulings On Issues Of Tamatta' 266
Jinayat, Or The Restrictions Of The Ihram
And The Haram And The Jaza Thereagainst..... 267
Conditions on which jaza becomes wajib 269
Use of Scent and oil 270
To wear stitched garments 277
To cover the head and face 281
To Shave The Hair Or Cut Them. 282
To clip the nails..... 284
Cautionary Notes..... 284
To have sexual relations..... 285
TO OMIT ANY OF THE WAJIBS
OF THE HAJJ..... 291
TO HUNT LAND ANIMAL AND TO
CAUSE IT HARDSHIP. 295
THE JAZA AGAINST HUNTING..... 301
FLUCTUATION IN VALUE OF
AN ANIMAL AFTER IT IS INJURED..... 304
THE GAME OF THE HARAM..... 305
ENTRAPING A GAME AND LETTINGIT OFF..... 307
TO CHOP THE TREES OF HARAMAND CUT ITS GRASS... 308
CONDITIONS OF EXPIATIONS 311
CONDITION ON WHICH DUM IS VALIDLY DISCHARGEI
Dum is discharged on these conditions..... 311
SUPPLEMENTARY NOTE 313
CONDITIONS ON WHICHSADAQAH IS FULFULLED..... 313
IMPLEMENTATION 315
THE CONDITIONS OF FASTING..... 316
TO OBSERVE TWO HAJJ OR TWO UMRAHS TOGETHER 317
Assuming two Ihrams of Hajj at one time..... 317
ASSUMING TWO IHRAMS FOR UMRAH AT ONE TIME..... 319

The Nature of Wuquf at Muzdalifah 203
To Mina From Muzdalifah And The Gathering of Pebbles 205
The Instructions Between The Dates Tenth To Thirteenth 206
Rami Is To Cast Pebbles 207
When Is Rectial Of talbiyah Stopped 209
The Rules Of Sacrifice 210
Shaving The Head Or Clipping The hair 213
Tawaf Ziyarah 216
Condition Of tawaf ziyarah 218
The Wajibs Of tawaf ziyarah 218
Return To Mina After tawaf ziyarah 220
The Rami On The Eleventh, Twelfth And Thirteenth 221
Conditions Of Rami 224
Rulings On Different Issuses 227
To Makkah From Mina 228
Tawaf Wada 229
Rulings On Issues Of tawaf wada 231
To cross the limits of Miqat without performing tawaf wada 232
The Method Of Performing Hajj 233
The masnun Method Of Performing ifrad,Or Only Hajj 234

UMRAH 247
The method of performing umrah 247
The dirrerence between umra and Hajj 248
The fard of umrah 248
The wajibs of umrah 249
Rulings on issues of umrah 249
The virtues of umrah 251
Qiran-observing Hajj and umrah together 252
Conditions of Qiran 254
Observance of Tamatta'a (Umrah followed by Hajj) 260
The Method Of Tamattu' 261
Conditions For tamattu' 262

Tamattu' 264
Types Of Mutamattu' 265
Rulings On Issues Of Tamattu' 266
Ihrayat, Or The Restrictions Of The Ihram
And The Haram And The Jaza Thereagainst 267
Conditions on which jaza becomes wajib 269
Use of Scent and oil 270
To wear stitched garments 277
To cover the head and face 281
To Shave The Hair Or Cut Them 282
To clip the nails 284
Cautionary Notes 284
To have sexual relations 285
TO OMIT ANY OF THE WAJIBS
OF THE HAJJ 291
TO HUNT LAND ANIMAL AND TO
CAUSE IT HARDSHIP. 295
THE JAZA AGAINST HUNTING 301
FLUCTUATION IN VALUE OF
AN ANIMAL AFTER IT IS INJURED 304
THE GAME OF THE HARAM 305
ENTRAPING A GAME AND LETTINGIT OFF 307
TO CHOP THE TREES OF HARAMAND CUT ITS GRASS 308
CONDITIONS OF EXPIATIONS 311
CONDITION ON WHICH DUM IS VALIDLY DISCHARGEI
Dum is discharged on these conditions 311
SUPPLEMENTARY NOTE 313
CONDITIONS ON WHICHSADAQAH IS FULFULLED 313
IMPLEMENTATION 315
THE CONDITIONS OF FASTING 316
TO OBSERVE TWO HAJJ OR TWO UMRAHS TOGETHER 317
Assuming two Ihrams of Hajj at one time 317
ASSUMING TWO IHRAMS FOR UMRAH AT ONE TIME 318

COMBINING HAJJ AND UMRAH.....320
ASSUMING THE IHRAM OF HAJ WHILE THE IHRAM C
UMRAH IS ASSUMED 321
ASSUMING THE IHRAM OF UMRAH WHILE THE IHRA
OF HAJJ IS ASSUMED ALREADY.....322
TO ANNUL THE IHRAM OF HAJJ OR UMRAH.....323
BEING HINDERED FROM PERFORMING HAJJ BY ENEI
SAVAGE BEAST OR ILLNESS 323
INJUNCTIONS FOR A MUHSIR.....325
WHEN THE IHSAR ENDS, IT IS WAJIB TOREDEEM TI
HAJJ OR UMRAH.....328
THE REMOVAL OF IHSAR AFTER ITS DUM I
DESPATCHED.....329
AN IHSAR (HINDRANCE) FOLLOWED BY ANOTHER.....331
WHEN ONE IS UNABLE TO OFFER DUM .....
AGAINST IHSAR.....331
MISSING THE HAJJ.....332
REASONS WHY HAJJ IS REDEEMED HAJJ IS REDEEM
FOR FOUR REASONS.....334
HAJJ BADAL -.....335
CONDITIONS OF HAJJ BADAL.....336
EXPENSES OF THE JOURNEY FOR THE NOMINEE (who I
forms the Hajj Badal).....344
INSTRUCTONS IN WILL FOR HAJJ.....347
TO VOW TO PERFORM HAJJ OR UMRAH.....350
INJUCIONS CONCERNING HADI.....351
Badanah:.....351
THE ANIMAL OF HADI.....351
TO USE HADI OR ANY OF ITS THINGS 352
HOW MAY THE HADI BE TAKEN AWAY.....352
TO SLAUGHTER BY CUTTING OR SPEARING.....353
DISTRIBUTION OF THE MEAT OF HADI AND EATING
ONESELF.....354

DEFECTS DUE TO WHICH A HADI IS DISALLOWED.....355
CONDITIONS ON WHICH THE HADI IS APROVED 357
WHEN HADI IS LOST OR DIES.....359
VOW TO SLAUGHTER A HADI.....361
SUNDRY SUBJECTS.....361
VIRTUES OF THE ZAM ZAM WATER.....362
RULINGS ON THE WATER OF ZAMZAM.....364
BUYING AND SELLING ZAMZAM WATE IN TH
MOSQUE.....366
PLEACES WHERE SUPPLICATIONS ARE GRANTED.....367
SIGHTS OF MAKKAH AND ITS MONUMENTS.....368
METHOD OF VISITING THE GRAVES.....369
TAKING-UP PERMANENT RESIDENCE AT.....
MAKKAH OR MADINAH.....370
MOSQUES OF MAKKAH,MINA.ETC.....373
MOUNTAINS OF MAKKAH.....374
THE JOURNEY TO MADINAH.....375
WHICH OF THE TWO IS MORE MERITORIOUS MAKKA
OR MADINAH.....375
THE HARAM AT MADINAH.....376
VISIT TO THE CHIEF OF THE MESSENGERS MERCY
THE WORLDS.....377
RULINGS AND MANNERS.....378
THE MOSQUES ON THE ROAD BETWEEN MADINAH AN
MAKKAH.....380
THE METHOD OF INVOKING PEACE AT THE RAWDAH (
THE PROPHET ﷺ..... 385
PILLARS OF MERCY IN RAWDAT UL-JANNAH.....390
THE REWARD AGAINST PRAYER IN THE
MASJID NABAVI.....392
VARIOUS ISSUES.....393
PLACES WORTH VISITING IN MADINAH.....394
VISIT TO BAQI'.....394

VISITING THE MARTYRS OF UHUD 397
VISITING THE MOSQUES 397
(1) Masjid Quba 398
(2) Masjid Jumu'a 398
(3) Masjid Musalla or Masjid Ghamamah 398
(4) Masjid Sugya 398
(5) Masjid Akaba or Masjid Fath 398
(6) Masjid Zubab 399
(7) Masjid Qiblatayn 399
(8) Masjid al-Fadikh 399
(9) Masjid Bani Quraiyah 400
(10) Masjid Bani Zafar or Masjid al-Baghlah 400
(11) Masjid al-Ijabah 400
(12) Masjid Sajdah, or, Masjid al-Rukbay 401
(13) Masjid Ubay 401
(14) Masjid Bani Haram 401
(15) Masjid Abu Bakr 401
(16) Masjid Ali 401
(17) Masjid Umm Ibrahim bin Muhammad 401
THE WELLS 402
(1) Bir Umya 402
(2) Bir Ghars 402
(3) Bir Budaah 403
(4) Bir Bassah 403
(5) Bir Hir 403
(6) Bir Aham 404
(7) Bir Rumah 404
ETIQUETTES OF THE RETURN JOURNEY SALAM WADA (FAREWELL SALUTATION) 405
RECEIVING THE PILGRIMS 407
WORTHWHILE CONSIDERATIONS AFTER THE PILGRIMAGE NORMALLY NEGLECTED BY PILGRIMS 408
CONCLUSION 411

SUPPLEMENT TO MUALLIM EL HUDA THE MISTAKES THE PILGRIMS COMMIT 413
MISTAKES COMMITTED WHILE TRAVELLING 413
MISTAKES COMMITTED IN ASSUMING THE IHRAM 414
MISTAKES COMMITTED IN TAWAF 418
MISTAKES COMMITTED IN SAY 422
MISTAKES DURING THE WUQUF AT ARAFAH 423
MISTAKES IN WUQUF AT MUZDALIFAH 424
MISTAKES IN HAJJ BADAL 425
MISTAKES ON VARIOUS ISSUES 426
MISTAKES COMMITTED WHILE PRESENTING SALAM AT THE GRAVE OF THE PROPHET 430
REMOVING A MISUNDERSTANDING 430

بسم الله الرحمن الرحيم

In the Name of Allah, the Compassionate, the Merciful

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين

محمد وآله واصحابه اجمعين

Praise belongs to Allah, Lord of the Worlds, and blessings and peace on Mohammad and on all of his family and companions.

THE OBLIGATION OF HAJJ

Hajj is *fard* (an absolute obligation) and one of the pillars of Islam in the same way as *prayer*, *fasting* and *zakah*. (The word *prayer* is used in this book for the prescribed *prayer* in the form of *salah* and, generally, the word supplication is used for *dua*, making a request to Allah.) Hajj is *fard* once in a lifetime on a person who owns enough wealth to travel to Makkah from his home town and undertakes the return journey and is able to meet the expenses of his family while he is away and he also fulfil the conditions of Hajj that will be discussed later on. The obligation to perform Hajj is known from the Qur'an, the *Hadith* and the consensus of the religious scholars and it is also known through common sense.

The Obligation Known through Quran

ولله على الناس حج البيت من استطاع اليه سبيلا

ومن كفر فان الله غني عن العلمين

And Pilgrimage to the House is a duty of mankind towards Allah, for him who is able to make his way to it. As for him who disbelieves, (let him know that) surely Allah is independent of the worlds (Al-Imran, 3:97).

The obligation to perform Hajj is brought out very clearly in this verse while there is a reference to it in other verses as well, for instance,

وَاَذِّنْ فِى النَّاسِ بِالْحَجِّ – الآية

And proclaim among mankind
the Hajj ------ (Al *Hajj*, 22:27)

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ – الآية

This day have I perfected ----
your religion for you~ (al-Maidah 5:3)

The verse of *Al-Imran* (3:97) not only announces the obligation of Hajj it also tells us to be sincere in our intention and defines ability as a condition. This verse also warns those who reject the obligations that it is the work of unbelievers; and those who fail to perform it in spite of the ability are termed to be like the unbelievers. Hadrat Ali(رضی اللہ عنہ) has reported from the Holy Prophet ﷺ that a person who has the ability through conveynace and provision for the journey to carry him to the House of Allah but he does not perform Hajj, then it makes no difference if he dies a Jew or a christian. This is because Allah has said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلاً

And Pilgrimage to the House is a duty of mankind towards Allah, for him who is able to make his way to it.

The Obligation Known Through Hadith

There are many *Ahadith* that announce the obligation of Hajj but we will relate only three of such.

عَنْ اَبِىْ سَعِيْدٍ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ ﷺ فَقَالَ اِنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوْا – اَلْحَدِيْثُ (رواه مسلم)

(i) Hadrat Abu Said (رضی اللہ عنہ) has said that the Messenger of Allah ﷺ delivered a sermon to us and said that Allah has made it *fard* for you to perform Hajj, so do perform the pilgrimage. (Muslim)

عَنِ ابْنِ عُمَرَ رضی اللہ عنہ عَنِ النَّبِىِّ ﷺ قَالَ بُنِىَ الْاِسْلَامُ عَلٰى خَمْسٍ شَهَادَةِ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَاِقَامِ الصَّلٰوةِ وَاِيْتَاءِ الزَّكٰوةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ (رواه مسلم)

(ii) Hadrat Ibn Umar (رضی اللہ عنہ) has said that the Holy Prophet ﷺ said, "Islam is based on five things: to bear witneess that there is no God but Allah and that Muhammad ﷺ is His slave and Messenger, to observe *prayer*, to pay *zakah*, to perform the pilgrimage to the House of Allah and to *Fast* in the month of Ramadan. (Muslim, Bukhari)

This *Haditht* tells us that there are five pillars of Islam so that if anyone neglects any of these five pillars, he works to demolish the edifice of Islam.

عَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ اِمْرَاَةً مِّنْ خَثْعَمَ قَالَتْ يَارَسُوْلَ اللّٰهِ ﷺ اِنَّ فَرِيْضَةَ اللّٰهِ عَلٰى عِبَادِهٖ فِى الْحَجِّ اَدْرَكَتْ اَبِىْ شَيْخًا كَبِيْرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ اَفَاَحُجُّ عَنْهُ قَالَ نَعَمْ وَذٰلِكَ فِىْ حَجَّةِ الْوَدَاعِ (بخارى ومسلم)

(iii) Hadrat Ibn Abbas (رضی اللہ عنہ) said that a woman of the tribe of Khath'am said to the Prophet ﷺ "Messenger of Allah! The command of Allah that His servants should perform Hajj has come when my

father is a very old man and is unable to sit on a camel firmly. May I perform the pilgrimage on his behalf?" He said that she might, and that was during the farewell pilgrimage. (Bukhari and Muslim)

This Hadith is evidence that Hajj is *fard* and if anyone who is obliged to perform the pilgrimage cannot fulfil his duty for some reason, he must get it done by some one else on his behalf.

THE OBLIGATION KNOWN THROUGH CONSENSUS

Allamah Kasani and Shaikh Rahmat-ul-Allah Sindhi have spoken about the consensus on the obligation of Hajj in the *Bidaya* and *Lubab ul Manasik* respectively.

The Ummah has agreed that:

(واما الاجماع فلان الامة اجمعت على فرضيته(بدائع ج٢ ص ١١٨)

Hajj is *fard* (an absolute obligation).(*Bidaya* v2 p118)

(الحج فرض مرة بالاجماع على كل من استجمعت فيه الشرائط(لباب ص ٢)

It is a unanimous opinion of the scholars that performance of Hajj is obligatory on every person who meets the conditions of the pilgrimage. (Lubab p6)

THE OBLIGATION AS UNDERSTOOD BY COMMON SENSE

The purpose behind every form of worship is to surrender oneself (before Allah) and be grateful for the blessings one enjoys. Both these things are found in Hajj because to surrender oneself is to express humility and a pilgrim does exactly the same thing. When he assumes the *ihram*, the pilgrim abases himself extremely, and abasement and humility is apparent in every movement of the pilgrim. He leaves behind his home, family, possessions and boards a ship or an airplane during which he will bear thirst and hunger and tolerate other hardships. He rushes about in

the holy land like a mad man having given up the dress that he normally wears and is confortable to him for one that resembles a burial garment or winding sheet of the dead; he is restless and willing to give up his life for his love. He goes on saying: *Here I am, O Allah, Here I am!* With dishevelled hair, overgrown nails and dirt all over him, he has the words on his lips لبیک لبیک(Here I am, here I am) It is as though his love sommons him and he responds. When he arrives at the House of his love, he kisses (the *Hajr Aswad* or the Black Stone) and moves about it the *Tawaf* or the circumambulation round the Kabah; saying the while here I am, here I am.

أَمُرُّ عَلَى الدِّيَارِ دِيَارَ لَيْلَى ☆☆ أُقَبِّلُ ذَاالْجِدَارَ وَذَا الْجِدَارَ

وَمَاحُبُّ الدِّيَارِ شَغَفْنَ قَلْبِي ☆☆ وَلَكِنْ حُبُّ مَنْ سَكَنَ الدِّيَارَ

(When I pass by the House of my love, I kiss this wall and that. Do not suppose that my heart is restless from love of this House but the love of its occupant has made me restless.)

Then, as he realises that he has been favoured with a blessing, great and immeasurable, although he is undeserving of it, he falls down in prostration to express his gratitude. (That is the expression in the two *rakaat* offered after *Tawaf*). This is the expression of his humilty and the worship of Allah. Hajj is the highest form of this expression and it is *wajib* to make this expression so Hajj is also *wajib* (an obligatory duty).

There is also expression of gratitude in Hajj. The forms of worship are of two kinds - material and physical. The former involves giving away of material possession, like *zakah*; the latter involves bodily exertion, like prayer and fasting. However, Hajj conbines both material and physical involvement. A pilgrim spends his money and faces bodily exertion too. It is for this reason that Hajj is

considered by a compulsion, a certain kind or a restraint (from performing the Hajj and he does without performing it, then he may die the death of a Jew, if he wishes, or a Christian, if he wishes." (Darimi)

May Allah preserve us! This is a very severe warning. The Messenger of Allah ﷺ has singled out those people who are liable to make the pilgrimage because the conditions that make it hard are found in them but they do not make the pilgrimage through recognition to worship, preferring through short sightedness, these being the reasons towards the Hereafter. Such people are warned of a painful death. If a person does not perform Hajj even though he is happy to perform it because he does not consider it an obligatory duty, then such a person is a disbeliever. If he does not perform it because of laziness or worldly interests and without there being a genuine excuse recognised by the Shariah then he is like a Jew or a Christian for not going to the pilgrimage.

[illegible]

It could, possibly, be from us with doubt and cause us to [illegible] by the obligatory duties in the manner you (they) will be pleased with.

THE VIRTUES OF HAJJ

Many blessings and excellences are associated with Hajj. We will narrate, here, only a few *Ahadith* that speak generally of the virtues of Hajj. This will create an awareness of the facts and help in the accomplishment of the duty. Once the blessings of an act are known it becomes attractive for a worshipper to perform the deed, otherwise, he is not easily inclined towards it and thus finds it difficult to do.

عَنْ اَبِیْ هُرَیْرَةَ قَالَ سُئِلَ رَسُوْلَ اللهِ ﷺ اَیُّ الْعَمَلِ اَفْضَلُ قَالَ اَلْاِیْمَانُ بِاللهِ وَرَسُوْلِهٖ قِیْلَ ثُمَّ مَاذَا قَالَ اَلْجِهَادُ فِیْ سَبِیْلِ اللهِ قِیْلَ ثُمَّ مَاذَا قَالَ حَجٌّ مَبْرُوْرٌ (بخاری و مسلم)

(i) Hadrat Abu Hurayrah رضی اللہ عنہ has reported that someone asked the Messenger of Allah ﷺ "Which deed is superior?" He said, "To believe in Allah and His Messenger." He was asked again, "What next?" He said, "To engage in *Jihad* for Allah." Again, he was asked, "What next?" And, he said, "An approved Hajj!" (*Bukhari, Muslim*)

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَلْعُمْرَةُ اِلَی الْعُمْرَةِ كَفَّارَةٌ لِّمَا بَیْنَهُمَا وَالْحَجُّ الْمَبْرُوْرُ لَیْسَ لَهٗ جَزَاءٌ اِلَّا الْجَنَّةُ (بخاری و مسلم)

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Messenger of Allah ﷺ said, "As for him who performs Hajj merely for the pleasure of Allah, obstains from sexual intercourse and its discussion, and sinful activities, he will return (as purified) as on the day he was born to his mother. (*Bukhari and Muslim*)

We learn from this *Hadith* that if a person perofrms Hajj sincerely and keeps away from the things disallowed during Hajj from the moment he assumes the *ihram* and abstains from every sinful deed, then all his sins are forgiven. There are some ulama who disagrees on the point of the major sins whether they will be forgiven or not.

Hajj is an obligation that we are required to fulfil. Is it not then a favour of Allah on us that not only are we said to have fulfilled our duty but, at the same time, our sins are also forgiven. We are bestowed perpetual blessings of happiness and given the glad tidings of entry into paradise by the Prophet ﷺ. Hadrat Ibn Abbas (رضی الله عنه) has said that he heard the Messenger of Allah ﷺ say, "If a pilgrim performs the Hajj riding an animal then he is credited with seventy blessings against every step taken by the animal and if he performs the Hajj on foot then against every step he takes he is credited with seven hundred blessings of the pious deeds at Haram. He was asked?, " How are the pious deeds at Haram regarded?" He answered "Each deed is equal to a hundred thousand.1" (*Jama ul Fawaid*)

Indeed it is a great favour of Allah that He credits us with innumerable pious deeds and abundant reward. In spite of their occupation, the Companions and their successors, performed many pilgrimages. Some made a pilgrimage every year. Imam Abu Hanifah (رحمه الله) had performed Hajj fiftyfive times. (*Dur Mukhtar*) Hadrat Abu Said (رضی الله عنه) reports from the Prophet ﷺ that Allah has said, "As for

the person whom I have granted bodily health and plenty of wealth but he does not visit me every four years then he is a deprived person. (*Jama ul Fawaid*) The rich people must, therefore, make the pilgrimage often provided they do not lag behind in other obligatory duties.

THE WISDOM BEHIND HAJJ

In present times, although ignorance prevails people claim to be knowledgeable. Everyone boasts that he is intelligent and what he cannot fathom is termed to be wrong that which cannot provide him with a wisdom behind it is regarded nonsense and useless. This thinking goes to such extremes that opinion is given freely in the laws of *Shariah.* Not only do people probe into the wisdom behind these laws they also investigate the whys and what grounds behind them. It has turned out so that everyone wants to know the reasons for the laws of *Shariah* and unless he is told of the reasons he is not satisfied. This is because of irreligiousness and ignorance of the Commands of Allah; actually, we are not supposed to investigate the reasons behind His Commands. He is the creator and may give whatever command He likes. He has said,

(لاَ يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُوْنَ)

He shall not be questioned as to what He does, while they shall be questioned. (*Al Ambiya,* 21:23)

Besides, the wisdom behind a command may be known from the one Who has proclaimed it. The Ulama cannot be asked about it because they are the ones who relay it, not the ones who proclaim. This is not to say that the rules of *Shariah* have no wisdom behind them but it is not necessary that we must know them. The ulama have described the wisdom behind every rule and have written books on that subject but it does not make it necessary to know the reasons behind the commands. Even without the wisdom behind a rule being known, we must obey it submissively knowing that He is Wise. It is our shortcoming that we do not understand the secrets in the Commands, but the action of the Wise is never without

wisdom.

We are imperfect in knowledge and intellgence and cannot hope to be guided through these imperfect qualities. The Prophets were sent down for this reason and the Books were revealed and the Commands of Allah were known to men through them.

Learned and wise men have informed us of many wisdoms behind the pilgrimage describing them separately against each step in the pilgrimage. These are mentioned at their proper place but we narrate here some of the general wisdoms behind this great form of worship. *(Hujjat Allah al-Baligah)* We hope this might convince those who are on the look out for the reasons and the philosophy behind Hajj.

(i) It has been with every people throughout time - as it is even now that they assemble at their sacred place and exchange views and knowledge. They benefit from each other and they display their prowess and grandeur. At the same time they respect the symbols through which they are distinguished. This is why the followers of the Prophet ﷺ are required to visit the House of Allah that is the greatest of the tokens of Islam. Muslims from the different conrners of the world gather there every year and gain mutual benefit and display the prowess and grandeur of Islam and pay homage to the House of Allah.

(ii) Hajj is a means of knowing each other and promoting undertanding and unity because of the assembly of Muslims from the world over. Muslims arrive from the east, west, south and north and this is a unique gathering. It may be termed a worldwide Islamic Conference. There is no parallel for it anywhere in the world.

(iii) Hajj is not somthing new. It has being performed first went (عليه السلام) from ancient times. When Hadrat Adam (عليه السلام) to perform the pilgrimage from India, Hadrat Jibril

informed him that the angels had been doing it for seven thousand years. It is the distinction of India that the first Hajj was performed from here. It is said that Hadrat Adam walked on foot to perform the pilgrimage forty (عليه السلام) and (عليه السلام) times. Hajj was performed by every Prophet during the Days of Ignorance ; but, the people had adopted many things on their own which had no basis whatever. The *Shariah* of the Prophet ﷺ reformed the practices and the original form of worship was restored.

(iv) The places where the rites of Hajj are performed are those where the different Prophets (عليه السلام) were shown the mercy of Allah and His blessings. When a pilgrim goes there, these events are remembered and he feels inclined to observe the rites. When he will observe it, Allah will be merciful to him.

(v) When the pilgrim remembers of the events the Prophets (عليهم السلام) ' that they had gone through their behaviour and patience during the events, he will feel inclined to obseve them and imitate the behaviour of the Prophets (عليهم السلام). This will be instrumental in purifying himself and observing excellent manners.

(vi) Hajj is a test for those who love Allah and His Messenger ﷺ. They give up everything and proceed to perform the pilgrimage with single-minded zeal. They do not mind the inconvenience and difficulty.

In contrast those who call themselves as Muslims but are slaves of their base desires they find out innumerable excuses for postponning the pilgrimage. They deprive themselves of this great blessing.

(vii) From the religious and materialistic point of view, travel is an excellent excercise. We know about different people through travel and receive many other benefits. We learn a lesson too from finding out the conditions of different people of the present and the past. This thing is

more marked in the journey undertaken to perform pilgrimage.

(viii) The visit to these places is more significant for the followers of Muhammad ﷺ because herein lies his birthplace and herein he lived and moved about. Thus, a visit here is also a means of seeking the pleasure of Allah. From a religious point of view, this place is a centre and the House of Allah is their *qiblah* towards which they turn in prayer. They circle round it in *Tawaf* and offer prayer here.

(ix) The journey for the pilgrimage resembles the last journey of a person to the next world. When the pilgrim leaves his home and bids farewell to his folk, it looks like a funeral being carried. One day he will go away from this world saying good-bye to his relatives and embark on the journey to the Hereafter. When he dons the *ihram*, the winding-sheet of the corpse is rememberred and the *meeqat* of the Day of Resurrection. The gathering of so many people at the Arafah will bring to mind the gathering on the *Hashr* or the Day of Judgement; especially the heat and the multitude. In the same way, if every rite of the pilgrimage is seen, a picture of the Hereafter will emerge in our minds.

(x) Hajj brings into focus the unity of Allah and obedience to Him, the One, Who is Alone and has no partner. The purpose in observing the rites of the pilgrimage is obedience to the Lord of the House, not the walls or the place itself or 'Arafah. When we were commanded to present ourselves there, then simply in a show of obedience we say "Here I am" in response to the call of our Master, Owner, and Creator.

ETIQUETTES OF THE JOURNEY FOR HAJJ

When it becomes *fard* (obligatory) for a person to perform Hajj, he must not cause any delay but place his trust in Allah and make preparations for the journey. The manners of the journey are related here and these must be observed.

Intention: The prilgrimage must be performed merely to please Allah and to fulfil the duty and the command. The journey must not be undertaken to gain fame or to tour the land as tourist or to enjoy and have a change of climate. Many people travel as tourists and to be called a Hajj or Haji (pilgrim). May Allah preserve the Muslims from such a trial! The Messenger of Allah ﷺ has said about such people.

(i) Deeds are judged and rewared (انما الاعمال بالنيات – رواه البخارى) according to the intentions that prompt them (*Bukhari* and *Muslim*)

يَأْتِىْ عَلَى النَّاسِ زَمَانٌ يَحُجُّ اَغْنِيَاءُ النَّاسِ لِلنَّزَاهَةِ وَاَوْسَاطُهُمْ لِلتِّجَارَةِ وَفُقَرَائُهُمْ لِلْمَسْئَلَةِ وَقُرَّاءُ هُمْ لِلسُّمْعَةِ وَالرِّيَاءِ، اَلدَّيْلَمِىْ عَنْ اَنَسٍ (كنز العمال – ج: ٢ ص: ٢٤)

(ii) A time will come for the people when their rich will go to the pilgrimage as tourists for enjoyment and amusement, their middle-class will go to engage in trade and business, and their poor to beg and the reciters of Quran and the scholars (ulama) to gain name and fame. (Dailimi, as transmitted by Hadrat Anas(رضى الله عنه) Kanz ul Ummal v2 p26)

It is better for a pilgrim that when he undertakes the journey, he must not have in mind any business or trading during the journey.

Repentance: Before he begins the journey, the pilgrim

must repent before Allah sincerely. If he has to repay anyone financially or physically, he must try his best to reimburse him or get him to forgive him. He must have all dealings regularised and seek pardon for his mistakes and wrong behaviour. If the person whose rights were violated is dead, he must repay the heirs of that person or reimburse them in some way; but if they cannot be traced, the intending pilgrim must give away the amount of money in charity on behalf of the deprived person. The pilgrim must not anticipate a reward for this act. The pilgrim must redeem whatever he has neglected in worship and resolve not to be neglectful in future.

The *Mustahab* Method Of Repentance

The method of *Tawbah* (or repentance) is to have a bath first but if that is not possible he must perform ablution. He must then pray two raka'at with the intention of repentance, then invoke blessings on the Prophet ﷺ and seek forgiveness of Allah. Then he must make a humble supplication to Allah; in doing so, he must weep considerably and make the supplication imploringly. He must make a repentance for his sins and mistakes and supplicate Allah repeatedly in these words:

اَللّٰهُمَّ اِنِّیْ اَتُوْبُ اِلَیْكَ مِنْهَا لاَ اَرْجِعُ اِلَیْهَا اَبَدًا اَللّٰهُمَّ مَغْفِرَتُكَ اَوْسَعُ مِنْ ذَنْبِیْ وَرَحْمَتُكَ اَرْجٰی عِنْدِیْ مِنْ عَمَلِیْ۔

(O Allah! I turn to You in repentance from it (the sins). I will not return to it ever, O Allah! Your forgiveness is more vast than my sins and your mercy is more reliable to me than my deeds).

Permission from Parents And Others

If the parents are alive, the pilgrim must ask for their

permission before he undertakes the journey. If they need him to serve them then if he proceeds without their permission it is a disliked act *(makruh)*. If they are not in need of his service then he may go without their permission provided the passage is safe; if the passage is not safe then his going without their permission is *makruh* even if they do not need him to serve them. These details apply when he is performing the obligatory *(fard)* Hajj. If he intends to perfrom an optional he must give preference to the service of his parents under all circumstances-whether they need him or not, whether the passage is safe or not. If a handsome boy has not yet grown a beard and there is possibility of corruption and mischief then his parents may prevent him from going until he has grown up and has a beard on him. In the absence of parents the grand parents-paternal and maternal - have the same authority as parents.

If he leaves sufficient provision behind for his wife, children and other dependants to see them through till he returns and there is no risk to them during his absence then it is not necessary to obtain their permission otherwise it is *makruh* to go without their permission too. Similarly, if he has to repay a loan or debt to some one then to go without the permission of the creditor is *makruh.* However, if someone stands guarantor for him or the creditor allows him to proceed or the amount is not to be paid at that time and he is expected to return before the due date, then he may go without permission.

Trust And Instruction By Way Of Will

If he has with him someone else's property or something by way of trust, he must return it to the owner. He must also write down a will about all necessary things; if he has a debt to repay or has to receive money from someone, he

must write that down too. He must appoint someone who is pious and religious as his attorney executor.

Istikharah and Advice

Before embarking on the journey, the pilgrim must obtain advice from an intelligent pious man about the necessites of the journey. He may also make an *Istikharah*.*Istikharah* is to ask for something good and it is to ask for divine guidance. However, he may not perform *Istikharah* for a *fard* (obligatory) pilgrimage itself but may make it for matters connected with it, like the route, time of departure, mode of conveyance, etc. If he is performing an optional Hajj then he may make a *Istikharah* for the pilgrimage itself too. However, he must not seek an omen from the Qur'an or any other thing.

The Method Of *Istikharah*

The pilgrim (or anyone else making it) may pray two *rakaat* optional prayer. In the first *rakaah* he must recite the surah *al-Kafirun* (S.109) and in the second *al-Ikhlas* (S.112). After the prayer is over, he must praise and glorify Allah and invoke blessings on the Prophet ﷺ. Then, he must make this supplication in a very humble and pleading manner:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ مِنْ فَضْلِكَ
الْعَظِیْمِ فَاِنَّكَ تَقْدِرُ وَلاَ اَقْدِرُ وَتَعْلَمُ وَلاَ اَعْلَمُ وَاَنْتَ عَلاَّمُ الْغُیُوْبِ اَللّٰهُمَّ
اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَاالْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَدُنْیَایَ وَمَعَاشِیْ وَعَاقِبَةِ
اَمْرِیْ فَاقْدِرْهُ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ
شَرٌّ لِّیْ فِیْ دِیْنِیْ وَدُنْیَایَ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ
وَاصْرِفْنِیْ عَنْهُ وَاقْدِرْلِیَ الْخَیْرَ حَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ–

O Allah! I ask of You the good through Your knowledge and the ability through Your power, and I ask You from Your great bounty. Surely, You have power while I have none, and You know while I do not know and, indeed, You are the One Who knows well the hidden things. O Allah! If You know this affair to be good for my faith, my worldly living, my livelihood, and for the result of my affair then ordain it for me and make it easy for me and bless me therein. But, if You know this affair to be bad for my faith, my worldly living, my livelihood and for the result of my affair then turn it away from me and turn me away from it; and ordain for me the good wherever it be and cause me to be pleased with it.

When he is at the words underlined "this affair" he must think of the affair for which he is consulting Allah.

After the above excercise, he must opt for that thing to which he is pulled. If he is not satisfied the first time, he may do it again and again; by the seventh time he will find himself choosing one of the options. The basic thing in *Istikharah* is that the uncertainty of mind is removed and the person settles on a course firmly. It does not follow that he will see a dream, or any other thing like it.

EXPENSES ON THE JOURNEY

As far as possible, the money spent on performing the pilgrimage must be lawfully earned. Hajj is not accepted if unlawful earnings are earmarked for it although the obligatory duty is considered fulfilled. If a person has wealth that is doubtfully collected, he must take a loan from a non-Muslim without having to pay interest on it and then repay the loan from the doubtfully accumulated wealth.

COMPANION FOR THE JOURNEY

The pilgrim must find out a companion who will be

helpful to him when needed and who will encourage him. If he is able to locate a scholar who is a practicing Muslim that would be better for him because he will explain the rites of the pilgrimage thereby helping him to understand the various commands.

If the companion for the journey is a stranger it is better because it often happens that relations between two people who are together get strained during the journey and sometimes it ends up in parting ways. If the companion is a relative then severing relations with him will be sinful, but if he is a stranger, the two may part ways easily.

TO KNOW THE RULINGS RELATING THE PILGRIMAGE

It is *wajib* (obligatory) for an intending pilgrim to learn the rulings concerning Hajj beforehand. Therefore, he must begin asking the rulings when he forms an intention to proceed or when he sets on the journey. He may ask a scholar to tell him about his difficulties or he may procure a reliable book on the subject and consult it again and again. If he cannot understand something in the book, he may ask a scholar to explain it to him. However, he must not imitate a layman or rely on a student or unqualified man; he must not even place reliance on the *muallims* at Makkah who guide the pilgrims but are generally unaware of the intricacies of the pilgrimage rites. Even if these *muallims* know the rulings they do not respect them or care to abide by the correct procedure. Therefore, only a reliable scholar must be consulted for answers to the pilgrims questions; thus he should seek companionship of such a person alone.

BEGINNING THE JOURNEY

The prilgrim must commence journey in the early days of

the month on Thursday. The Prophet ﷺ had commenced his journey for performing Hajj on Thursday and his journeys often commenced on Thursday. If it is not possible to travel on Thursday, one may commence the journey on Monday morning or on Friday after the Friday prayer. However, in these days a pilgrim has no choice in the matter and he is bound by the decision of the government who arrange his schedule.

THE RIDING ANIMAL

The pilgrim must choose a strong animal to ride on. He must show the owner of the beast the luggage beforehand and it is wrong to carry more luggage than agreed upon with the owner. Some scholars say that it is better to ride an animal than walk on foot because walking the length of the journey will tell on him and it will cause him to be ill-mannered; he will tend to quarell with his companions and be short tempered. However, he must not opt to ride a animal simply for amusement and pleasure but must keep in mind the necessity, and form an intention accordingly. It is *makruh* (undesirable) to use a donkey and superior to ride a camel. The Saudi government has stopped the use of animals for the pilgrimage but if one has an opportunity, he must be mindful of its comfort.

EXTRAVAGANCE AND MISERLINESS

The pilgrim must not show stinginess in spending on the journey and provisions during it. What he spends, he will be rewarded seven times or more than that. Of course, if he has less money with him then he must spend carefully and avoid wasteful spending. Those who are affluent must not be miserly; they must carry excellent provision and plenty of it with them. A pilgrim must not eat to a full stomach and not cook different kinds of food. He must not

share his provision with anyone else because that is liable to create ill-will and it is *mustahab* not to have partners in the provision. He cannot give in charity without consulting his partners. However, if they are good friends and have regard for each other then it is not wrong to share but then he must be willing to have a lesser share. also. The pilgrim must not use make-up.

To eat together is not only permitted but it is also preferable. If one of them does not like another to eat more, then that person must not eat more than his share but if no one objects then he may eat more. In the same way, it is advisable not to have a partner in the riding animal.

DEPARTING FROM HOME

The pilgrim must leave his house in a happy mood and not be sad. He must give in charity before departing from his house and afterwards too. He must pray two *rakaat* at home, and the same number in the neighbourhood mosque. In the first *rakaah,* he must recite *surah al-Kafirun* and in the second *al-Ikhlas.* When the prayer is over, he must recite the *ayat-ulkursi* and *surah al-Qurraysh.* He must supplicate Allah to help him in the journey and make it easy for him and if he has memorised it, he may make this supplication:

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ وَاَنْتَ الْخَلِيْفَةُ فِى الْاَهْلِ وَالْمَالِ اَللّٰهُمَّ
اِنَّا نَسْئَلُكَ فِىْ مَسِيْرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَاتُحِبُّ وَتَرْضٰى
اَللّٰهُمَّ اِنَّا نَسْئَلُكَ اَنْ تَطْوِىَ لَنَا الْاَرْضَ وَتُهَوِّنَ عَلَيْنَا السَّفَرَ وَتَرْزُقَنَا فِىْ
سَفَرِنَا هٰذَا السَّلَامَةَ فِى الْعَقْلِ وَالدِّيْنِ وَالْبَدَنِ وَالْمَالِ وَالْوَلَدِ وَتُبَلِّغَنَا
حَجَّ بَيْتِكَ الْحَرَامِ وَزِيَارَةِ نَبِيِّكَ عَلَيْهِ اَفْضَلُ الصَّلٰوةِ وَالسَّلَامِ اَللّٰهُمَّ اِنِّىْ

لَمْ اَخْرُجْ اَشَرًا وَّلَا بَطَرًا وَّلَارِيَاءً وَّلَا سُمْعَةً بَلْ خَرَجْتُ اِتِّقَاءَ سَخَطِكَ
وَابْتِغَاءَ مَرْضَاتِكَ وَقَضَاءً لِّفَرْضِكَ وَاِتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ مُحَمَّدٍ ﷺ
وَشَوْقًااِلٰى لِقَائِكَ اَللّٰهُمَّ فَتَقَبَّلْ ذٰلِكَ وَصَلِّ عَلٰى اَشْرَفِ عِبَادِكَ سَيِّدِنَا
مُحَمَّدٍ وَّآلِهٖ وَصَحْبِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ اَجْمَعِيْنَ

(O Allah! You are our Companion in this journey and Protector of our family and possessions. O Allah! we ask You during this travel of ours, piety and righteousness and such deeds as please You. O Allah! Roll up for us the earth and make the journey easy for us and let us have in this journey peace of mind and safety of religion, body, possessions and children. Convey us (there) to Your inviolable House for Hajj and to visit Your Prophet on him be the most superior peace and blessings. O Allah! I have not come out with an evil in mind or mischievous intention or to be ostantatious or to gain fame but I have come out fearing Your punishment and to gain Your pleasure and to fulfil my duty to You and to abide by the *sunnah* of Your Prophet Muhammad ﷺ and in a desire to meet You. O Allah! So accept it (from me). And bless the noblest of Your worshipppers, our master, Muhammad, and his family and companions who are excellent and pure.

Then, when the pilgrim gets up from there he may make this supplicaton :

اَللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ وَبِكَ اِعْتَصَمْتُ اَللّٰهُمَّ اكْفِنِىْ مَااَهَمَّنِىْ
وَمَالَا اِهْتَمَّ بِهٖ اَللّٰهُمَّ زَوِّدْنِىْ التَّقْوٰى وَاغْفِرْلِىْ ذَنْبِىْ

O Allah! I turn towards You and I cling to You. O Allah! Cause me to suffice by what is significant (of importance) and by what does not worry me. O Allah! Increase me in righteousness and forgive me my sins.

When the pilgrim approaches the door of his house, he must recite the *surah al-Qadr*. And when he emreges out of his house he must make this supplication:

بِسْمِ اللهِ آمَنْتُ بِاللهِ تَوَكَّلْتُ عَلَى اللهِ لاَحَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللهِ التُّكْلاَنُ عَلَى اللهِ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ اَنْ اَضِلَّ اَوْ اُضَلَّ اَوْ اَزِلَّ اَوْ اُزَلَّ اَوْ اَظْلِمَ اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْ يُجْهَلَ عَلَىَّ

In the Name of Allah. I have believed in Allah and placed my trust in Him. There is no might or power save Allah. Dependance is on Allah. O Allah! I seek refuge in You lest I mislead anyone or be misled, lest I falter or cause anyone to falter, lest I oppress anyone or be subjected to oppression, (or) lest I behave ignorantly with anyone or someone behave with me ignorantly.

He must seek forgiveness of relatives and companions and neighbours, etc. when he is departing and he must request them to pray for him. He must shake hands with them and make this supplicaton:

اَسْتَوْدِعُ اللهَ دِيْنَكَ وَاَمَانَتَكَ وَآخِرَ عَمَلِكَ

وَزَوَّدَكَ اللهُ التَّقْوٰى وَيَسَّرَلَكَ الْخَيْرَ حَيْثُ كُنْتَ

I commend to Allah your faith, your possessions and the results of your deeds. May Allah make virtue your provision and make the attainment of good easy for you wherever you may be.

Those who bid farewell may asy :

اَللّٰهُمَّ اَطْوِلَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ-

O Allah! Lessen for him the distance and make the

journey easy for him.

When the pilgrim goes for the pilgrimage, he must meet these people but when he returns they must visit him for meeting him.

At the time of climbing on the animal, the pilgrim must say *Bismillah* and place the right foot first and sit on the right side and on taking the seat he must make this supplication:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ هَدَانَا لِلْاِسْلاَمِ وَمَنَّ عَلَيْنَا بِمُحَمَّدٍ عَلَيْهِ اَفْضَلَ الصَّلٰوةِ وَالسَّلاَمِ سُبْحٰنَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

سُبْحَانَكَ اِنِّىْ ظَلَمْتُ نَفْسِىْ فَاغْفِرْلِىْ فَاِنَّهُ لاَ يَغْفِرُ الذُّنُوْبَ اِلاَّ اَنْتَ

Praise be to Allah Who has guided us to Islam and favoured us with Muhammad may the best of blessings and peace be on him. Glory be to Allah Who has brought this under our control though we were unable to control it by ourselves. Surely, we are to return to our Lord. Praise be to Allah. Praise be to Allah. Praise be to Allah. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Glory be to You. Surely, I have wronged myself so forgive me for, indeed, there is no one to forgive sins except You.

When the pilgrim cljmbs over a rising he must say *Allahu Akbar* (Allah is the Greatest) and when he walks on lower ground he must say *Subhan Allah* (Glory be to Allah). When he passes by a forest, he must say (لااله الاالله والله اكبر) (There is no god but Allah and Allah is the Most Great).

When he sees a town, he must say

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظْلَلْنَ وَرَبَّ الْاَرَضِيْنَ

السَّبْعِ وَمَا اَقْلَلْنَ وَرَبَّ الشَّيَاطِيْنِ وَمَا اَضْلَلْنَ وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ
فَاِنَّا نَسْئَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ اَهْلِهَا وَنَعُوْذُ بِكَ مِنْ شَرِّهَا
وَشَرِّمَا فِيْهَا–

O Allah! Lord of the seven heavens and over what they cast their shadow, and Lord of the seven earths and what they carry, and Lord of the devils and whom they mislead, and Lord of the winds and what they blow - we ask You for the goodness of this settlement and the goodness of its inhabitants and we seek Your protection from the evils of this settlement and the evils of what is in it.

When he enters a city, me must supplicate in these words:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

O Allah! Grant us blessing and prosperity in it.

He may repeat this three times, and then:

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰى اَهْلِهَا وَحَبِّبْ صَالِحِىْ اَهْلِهَا اِلَيْنَا–

O Allah! Grant us the fruit of this place and make us loved by its people and let its pious people be loved by us.

STOPPING AT SOME PLACE

When the pilgrim stops at some place, he must say

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّمَا خَلَقَ وَذَرَأَ وَبَرَأَ
سَلَامٌ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ–

I seek refuge in the perfect words of Allah from the evil of that which He has created and multiplied; peace be on Nooh in the universe.

Insha Allah, nothing will harm him there. When it is night, he may make this supplication

يَاَرْضُ رَبِّىْ وَرَبُّكِ اللهُ اَعُوْذُ بِاللهِ مِنْ شَرِّكِ وَشَرِّ مَاخُلِقَ فِيْكِ
وَشَرِّ مَايَدُبُّ عَلَيْكِ وَاَعُوْذُ بِاللهِ مِنْ اَسَدٍ وَّاَسْوَدَ وَمِنَ الْحَيَّةِ
وَالْعَقْرَبِ وَمِنْ شَرِّسَاكِنِى الْبَلَدِ وَمِنْ وَّالِدٍ وَّمَاوَلَدَ–

O Earth! My Lord and your Lord is Allah. I seek refuge in Allah from your evil and the evil of what is created in you and the evil of what moves over you. And, I seek refuge in Allah from the lion and the serpent and from the snake and the scorpion and from the evil of the dweller in the town and from the father and what he begets.

In the morning he must say:

سَمِعَ سَامِعٌ بِحَمْدِ اللهِ وَحُسْنِ بَلَائِهٖ عَلَيْنَا رَبَّنَا صَاحِبْنَا
وَاَفْضِلْ عَلَيْنَا عَائِذاً بِاللهِ مِنَ النَّارِ–

A listener heard the praise of Allah and (saw) His beautiful trial of us. Our Lord! Be our companion and bestow on us (Your grace). We are seekers of refuge in Allah from the Fire.

If he is afraid somewhere, he must recite the *surah al-Quraish* and the *Ayat-ul-Kursi* and *surah al-Falaq* and *an-Nas* three times. He must fear Allah and he must occupy himself in rememberring Him and recitation of Qur'an. He must make supplication for his parents, relatives and muslims in general. The supplication of traveller is granted especially if he is a pilgrim.

At every stop over and re-commencing the journey, the pilgrim must offer two *rakaat* prayer. He must not quarell with his companions, servants or others. If a mendicant or an unpaying companion asks for something from him he must not reprimand him; he must help him if he can or excuse himself in a polite way. He must pray for him. It is disapproved (makrooh) to travel alone so he must travel in

company. While travelling, he must maintain dignity and be composed and he must refrain from vain talk. Worthless conversation is futile and harmful in all respects.

THE *AMIR* OF THE CARAVAN

The man who is intelligent, religious and experienced, owner of a sound judgement and forbearing must be appointed *amir* of the group (leader or chief of the group). The rest of the party must then obey him.

عَنْ اَبِیْ سَعِیدِ الْخُدْرِیْ اَنَّ رَسُوْلَ اللّٰہِ ﷺ قَالَ اِذَا کَانَ ثَلَاثَۃٌ فِیْ سَفَرٍ فَلْیُؤَمِّرُوْا اَحَدَھُمْ۔ (رواہ ابوداؤد)

Hadrat Abu Said Khudri (رضی اللہ عنہ) has reported that the Messenger of Allah ﷺ said, "When three people travel (together), they must appoint one of them as their *amir*. (Abu Dawood)

He must abide by the instructions of *Shariah* in every respect and before doing anything, he must find out if that is permitted or not. He must behave well with his companions and be helpful to them. Generally, too he must be helpful to every other person as far as he can and do it for the sake of Allah. There is a great reward for it. The Holy Prophet ﷺ has said (سید القوم فی السفر خادمھم) "The foremost man among a people during their journey is the one who serves them readily".

THE ESSENTIALS OF THE JOURNEY AND USEFUL INFORMATION

(i) Pilgrims from India take their ship from Bombay and those from Pakistan board the ship at Karachi. Therefore, they must obtain relative information about the departure from the Hajj Booking Offices in the respective cities. The pilgrims must obtain this information and confirmation of their ticket and passage through correspondence with the Hajj Booking Office. If they proceed to the port city without this information they might face difficulty. Since these lines were written, this system has been changed and only those travel who are successful in balloting and they are informed of the schedule directly by the Hajj Office.

(ii) Once the pilgrim knows the date of departure of the ship, he must arrive at the port city a week in advance to be on the safe side. He must be aware of the means of conveyance and its schedule from his native place to the port city. He must prefer a direct service that does not involve change of trains (or other mode of conveyance) in transit because that is very bothersome. The fare of the express train is cheaper than a passenger train and it is quicker too.

(iii) The pilgrim must carry only the necessary items with him so that he has a minimum possible luggage. If he has too much luggage with him it will be very inconvenient to him. If he can afford it, he may buy passage for a higher class so that he is comfortable and finds it easy to offer his prayer during the journey. He must keep a note of his ticket number somewhere.

(iv) He must be careful with the money he carries and must not keep all of it together at one place. He must have them in higher denomination currency notes with a small amount in lower denomination for use during the journey.

He must beware of thieves and pickpockets; if possible, he must convert his money to dollars or riyals allowing himself some local currency for use before he boards the ship.

(v) The pilgrim must not offer anyone else any eatable nor accept someone else's offer for it because many fraudulent people mix sleep inducing things in the eatable and then rob the pilgrims when they go to sleep.

(vi) The pilgrim must carry with him a copy each of the Quran, book of supplications and invocations, instruction on Hajj and items of personal use and cleanliness and prayer rug, etc.

(vii) He must carry dark coloured garments too for use in the ship where clothes get dirty very soon. Makkah is not much cold but Madina is as cool as some Indian places in winter so the pilgrim must have with him a blanket-if it is the cold season. He must have a pair of woolen clothes too with him.

(viii) The pligrim must carry with him one or two pairs of *ihram,* having for the upper portion a woollen towel. He must also carry about twenty metres excess cloth that might be helpful as a shroud for a dead person.

(ix) He must not carry much eatable for this is available easily everywhere. However, he must be careful when alighting at a station. He must not alight unnessarily because if he cannot board the train before it departs he will be in trouble. If he is confident that he has enough time to shop at the station, then it is not wrong for him to alight from the train, even then he must excercise care and precaution.

(x) If the pilgrim is accompanied by women, he must get them to board the ladies compartment so that they may rest conveniently and he may select a nearby male compartment for himself so that he may look after them

without difficulty. However, if the women do not feel peaceful in the female comparment, he may let them join him.

(xi) The *burqa* worn by women must be of a dark colour (khaki or blue) because the white colour gets dirty soon. (*Burqa* is the outer covering with a veil).

(xii) Women must not carry jewellery with them during the journey but if they will have it then let them carry a little and keep it in a suitcase. They must not wear it while travelling.

(xiii) The pilgrim must explain to the women the essentials of the journey and tell them the name of the destination point, and so on. He must have them remember their local address.

(xiv) The pilgrim is required to get himself vaccinated against small pox and cholera. He will not get permission to sail if he does not carry the certificate of vaccination. Thus, if he has this facility in his native place he must get himself vaccinated at an approved centre because sometimes vaccination is followed by fever. The pilgrim will then get over this process while he is at home but he must get a proper certificate from the doctor. The pilgrim must find out the latest procedure in this regard.

(xv) Travel to foreign land is possible if the traveller holds a valid passport. The pilgrims also require to have one. They must find out the proper procedure.

(xvi) The pilgrim must write down his name and address and the name of his *muallim* on his luggage. This will be helpful in distinquishing his luggage.

(xvii) The pilgrim, when he arrives at the port city, will find arrangements for his stay there. In Karachi he will find a camp for the pilgrims, the *Haji Camp*, where stay is free and at Bombay there are several rest houses for the pilgrims known as *Musafir Khana.* The pilgrim must

choose one of them.
Let the pilgrim place his trust in Allah and proceed. *Insha allah* he will find his task easily done.

This is the supplication on the ship when it sails:

بِسْمِ اللهِ مَجْرٖيهَا وَمُرْسٰهَا اِنَّ رَبِّىْ لَغَفُوْرٌ رَّحِيْمٌ وَمَا قَدَرُوْاللهَ حَقَّ قَدْرِهٖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيَامَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌ بِيَمِيْنِهٖ سُبْحَانَهٗ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ-

In Allah's Name shall be its course and its mooring. Surely my Lord is Forgiving, Merciful. And they esteem not Allah with the true esteem due to Him; and the whole earth will be His handful on the Day of Resurrection, and the heavens will be rolled up in His right hand. Glorified be He and High be He exalted above that which they associate (with Him).

IMPORTANT QUESTIONS ANSWERED

PRAYER DURING THE JOURNEY

The pilgrim must pay proper attention to prayer during his journey. Normally, pilgrims delay prayers so long that the proper time expires and this is simply because of their laziness and lack of attention. On the one hand they observe an obligaory duty of Hajj while on the other they delay or neglect altogether the five times daily prayers. It is a grave sin to delay prayer without a valid reason. Shaikh Abu al-Qasim Hakim, a great religious man, has said, "If a man participates in *Jihad* and happens to delay beyond time one-time prayer, he will have to take part in *Jihad* forty times in compensation of the delay in that prayer." We all know that *Jihad* is a superior form of worship but the stress laid on prayer is greater than that

worship.
Many people simply give up prayer when they travel - some out of ignorance and some from fear of the driver do not ask for the car to be stopped when it is time for prayer. These people must be bold and get the driver to stop for prayer when it is the right time. In the first place, it is the duty of the driver to stop his car or bus when it is time for prayer. If he is not likely to do so, a condition must be placed on him while agreeing on the fare to stop for prayer. If he does not oblige, all pilgrims must ask him to stop and, if he refuses, then the pilgrims may pray within the car itself; this is applicable also when there is fear over something.

THE QASR PRAYER OF THE TRAVELLER :

Ruling (i) In the eyes of *Shriah,* a person who sets out of his home with the intention to travel forty-eight miles is called a **traveller**. He will offer two *rakaat* instead of four - when he prays the *Zuhr*, *'Asr* and *Isha*. This is known as *Qasr*. He will pray the *Fajr Maghrib* and *Witr* as usual.

CAUTION : Many pilgrims who pray behind an Imam in a congregation, end their prayer after two *rakaat* even though the Imam is offering four. They must know that when they pray with an Imam, they will pray all four with the Imam.

(ii) It is sinful for a **traveller** to pray all four *rakaat* at *Zuhr, 'Asr* and *Isha*. If he has done so by mistake and did go through the sitting posture after the second *raka'ah,* he will have to observe the *Sajdah Sahw* (Remedical prostration) and his prayer will be regarded as two *fard* and two optional rakkat.

(iii) As long as the ***traveller*** does not intend to stay at any place outside his native city for fifteen days or more, he

will pray the *Qasr*. Once he forms an intention to stay at any place for fifteen days or more, he will be regarded a *Muqim* **(resident)** and will pray the full prayer. However, if he has not formed an intention to stay fifteen days and his departure is delayed, day by day, so that he has stayed fifteen days, or more, he will continue to be regarded a ***traveller*** and will pray the *Qasr*.

(iv) As far as the *sunnah* prayer is concerned, it depends on the time available to the ***traveller.*** If he has little time on hand, except for the *sunnah* of *Fajr* which he must pray, he may skip the *sunnah* of the other times. If he has enough time then he must pray the *sunnah* too, and they are prayed as usual without any change.

Tayammum And Prayer In Train

(v) It is correct to pray in a moving train. It is also correct to pray sitting down if one cannot pray in the normal standing manner because he feels dizzy or is liable to be hurt. However, it is not corect to pray sitting down if there is no reason for that.

(vi) As the train turns and the direction of the *Qiblah* changes, the worshipper may observe the compass and shift towards the *Qiblah* even while he is praying.

(vii) If anyone has performed *Tayammum* (dry ablution) because he could not get water and he sees plenty of water everywhere in the moving train then his *Tayammum* will remain intact but it is safe to perform *Tayammum* again if he gets an opportunity to do so.

(viii) If the train stops at a station and there is water, then the *Tayammum* becomes invalid and he must perform ablution but if the train moves before he is able to do it then he must perform *Tayammum* again.

(ix) If anyone prayed after performing *Tayammum* not remembering that he had water in a untensil below his seat

then, if he remembers later on, it is not necessary for him to repeat his prayer whether he remembers while it is yet time for that prayer or he remembers after the time has passed. However, if water was before him on the seat in a untensil or he had the utensil in his hand yet he had forgotten it and prayed after performing the *Tayammum* then as soon as he remembers it, it is *wajib* for him to repeat the prayer.

(x) If there was ample water in the utensil to perform *Tayammum* but he thought there was no water and he performed *Tayammum* and prayed, then he will have to repeat the prayer (when he realises the fact) whether there is time for prayer or that time has elapsed.

(xi) If it is a Hindu who offers water and the worshipper feels repulsed by it even then he will have to perform ablution with that water and pray but, if he does not give the water, then he may perform *Tayammum* to pray.

(xii) If the warshipper had a strong feeling in the train that the train would arrive at a stop while there is enough time for him to pray after performing ablution with the water available there, yet he did not wait and prayed after performing *Tayammum* within the train, then it is proper provided the stop was more than a mile away from there. However, it would have been better if he had waited for the train to arrive at the station before offering prayer.

(xiii) If he had good hope of finding water at the station but he performed *Tayammum* and prayed and while he was praying the station was less than a mile away or, the train did not stop there or there was no water at all then that prayer will be said to be in order; but if there was water and he was capable of receiving it then his prayer is invalid and he will have to perform ablution and pray all over again.

stop is less than a mile away and there is a
finding water there but it is feared
will expire then too it is not in order to
Tayammum and pray. The worshipper must wait
arrive at the station where he may perform
pray the redeeming prayer (if the time has
does not find water there then he may
Tayammum and offer the redeeming prayer.
is not available free of cost and someone
exorbitant price, say twice the rate in that
it is not necessary to buy water but the
perform *Tayammum* to pray.
is avilable at a nominal price or at a not
price, then it is not allowed to perform
He must buy the water. However, if the
have money at all or has only enough to
buy food and necessities then it is not
water. He may pray after performing

available in the bathroom in the train is
performed with it is correct. If this is
Tayammum is not allowed. However, it is
on who may use the water in the
that is, if the facility is available to him on the

has stopped at a station then it is not
Tayammum before seeking water.
leave behind one's luggage unattended
it along while searching for water and it
to pay someone to fetch water, then one is
Tayammum for prayer.
has stopped at a desolate place for some
and there is no possibility of finding water in
then it is proper to perform *Tayammum*.

Given the same situation, if it is possible to locate water within a mile but there is the risk of the train departing or the luggage being robbed if one goes out to fetch it, then too it is proper to perform *Tayammum*.

(xxii) *Tayammum* may be performed on the dust that has collected on the benches and matresses in the train. It is wrong to be suspicious about it saying to oneself that the bench or the mattress is impure or the dust that has gathered over them is not pure, *Tayammum* is not allowed with the mud on the floor from the shoes. While it is correct to pray in a moving train, it is better, as far as possible, to pray when the train stops after alighting from it or within the train if it is not advisable to get down. If there is not sufficient time to wait for the train to arrive at a station, one may pray in the moving train. However, it is not allowed to pray sitting down in a moving train unless the worshipper feels dizzy or is liable to hurt himself.

(xxiii) It is imperative that the worshipper face the *Qiblah* when he prays in the train whether it is stationary or on the move. One must always be particular of the correct direction. If one cannot decide or there is a difference of opinion among the people there as to the correct direction, then he must ponder over it and surmise through the signs available to him.

(xxiv) It is not allowed to carry luggage in excess of what is allowed by the railways without extra fare.

(xxv) It is not permitted to carry excess luggage after bribing the person who weighs or who writes it down. This is sinful in two ways-firstly, on account of offering bribe and secondly, on account of carrying weight without paying for it.

(xxvi) If someone has been overcharged in some way, it is correct for him, under *Shariah,* to travel without a ticket or carry excess luggage without extra payment - all to the

(xiv) When the stop is less than a mile away and there is a strong likelihood of finding water there but it is feared that the time will expire then too it is not in order to perform *Tayammum* and pray. The worshipper must wait for the train to arrive at the station where he may perform ablution and pray the redeeming prayer (if the time has gone by); if he does not find water there then he may perform *Tayammum* and offer the redeeming prayer.

(xvi) If water is not available free of cost and someone offers it at an exorbitant price, say twice the rate in that place, then it is not necessary to buy water but the worshipper must perform *Tayammum* to pray.

(xvii) If water is avilable at a nominal price or at a not very high price, then it is not allowed to perform Tayammum. He must buy the water. However, if the traveller does not have money at all or has only enough to pay the fare and buy food and necessities then it is not necessary to buy water. He may pray after performing *Tayammum.*

(xviii) The water available in the bathroom in the train is pure and ablution performed with it is correct. If this is available then *Tayammum* is not allowed. However, it is all dependent on who may use the water in the bathroom-that is, if the facility is available to him on the ticket he carries.

(xix) When the train has stopped at a station then it is not allowed to perform *Tayammum* before seeking water.

(xx) If one cannot leave behind one's luggage unattended and cannot carry it along while searching for water and it is not possible to pay someone to fetch water, then one is allowed to perform *Tayammum* for prayer.

(xxi) If the train has stopped at a desolate place for some reason and there is no possibility of finding water in a one-mile radius then it is proper to perform *Tayammum.*

Given the same situation, if it is possible to locate water within a mile but there is the risk of the train departing or the luggage being robbed if one goes out to fetch it, then too it is proper to perform *Tayammum.*

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(xxv) It is not permitted to carry excess luggage after bribing the person who weighs or who writes it down. This is sinful in two ways-firstly, on account of offering bribe and secondly, on account of carrying weight without paying for it.

(xxvi) If someone has been overcharged in some way, it is correct for him, under *Shariah,* to travel without a ticket or carry excess luggage without extra payment - all to the

extent of the injustice done to him. However, he must be careful of doing it to the same mode of transport that had been unjust to him. At the same time, while it is proper to receive one's rights in this manner but he is liable to be nabbed by the railway authorities who may not see his point of view and, as a result,he may have his luggage confiscated and face dishonour. The best course open to him is to be patient and hope for great reward from Allah.

(xxvii) If, in the past, anyone has travelled without ticket or carried excess luggage for which he did not pay the proper fare, and now he feels bad about it and wished to make amends, then the best course open to him is to buy a ticket for the amount he had cheated and tear it without using it. However, there are very few people of similar nature and many will not subscribe to this view. In making amends the person who does it must ensure that he repays the same mode of trasport used by him when he had cheated.

(xxviii) If a person is friendly with the employees of the railway and they suggest to him that he may board the train at a cetain point and travel without a ticket, his doing so is disallowed by *Shariah.* Similarly, if a man has a non-transferable pass then it is not correct for anyone else to travel against that pass. However, if he has a transferable pass then it is correct for anyone to use it for travel.

(xxix) It is wrong for anyone to travel by a class that is higher than the one for which he has the ticket. Similarly, it is not correct for a passenger of a lower class to use the facilities available to passengers of a higher class. However, he may use it if he has exchanged his ticket with a passenger of a higher class who transfers himself to the lower class. Also, if he had gone to meet a passenger in a higher class for a short time and during the short

duration he needed to use the toilet he may do so.

(xxx) If a passenger opts to use a lower class although he has a higher ticket, it is permitted to do so but he may not try to extract compensation for that because he is doing so of his own accord without any compulsion from the railways.

(xxxi) As long as there is space in the compartment, other people must not be pushed out or stopped from entering it. However, when all the seats are occupied then one is permitted to disallow any more entry but it is virtous to accomodate somehow the old, weak, poor and worried passengers even if it causes congestion inside.

(xxxii) Unless other passengers allow him no one may occupy more space than he is entitled to. This entitlement will be calculated on the basis of the number of passengers in the compartment relative to space on the benches.

(xxxiii) If any of the passengers leaves his seat for some time, it is not correct for the other passengers to compress his luggage into a shorter space; however, if he has occupied a greater space than his right, then the other passengers may do so.

(xxxiv) If anyone finds anything in the train, it is wrong for him to use it himself. When the owner is not located after proper search, he may give it away in charity and if he himself is entitled to receive charity then he may keep it for his own use.

(xxxv) If someone has dropped his Qur'an and it is likely that other passengers may not give proper respect then it is correct for one to pick it up and give it in charity.

(xxxvi) If anyone buys something when the train has stopped but before he can pay for it the train moves out, then it is proper for him to use that thing for himself but he must try and remit the price to that person. He may send it through a reliable person at the next stop or write

to him if he can get the address. If all means fail then he must give it in charity on behalf of that person but if they meet later and that man demands his money he will have to pay him while his first payment in charity will go to his credit now.

(xxxvii) If a vendor sells anything and a passenger without uttering a word picks up his merchandise and while he was about to pay him the train moved away then he will have to somehow return the merchandise or pay the vendor. If this is impossible then he must give away in charity that merchandise or its value in money. If the passenger himself is entitled to receive charity, he may use it himself. If later on, they meet each other, he must pay the price to the vendor or must ask to be forgiven.

(xxxviii) If a passenger bought something and paid for it but could not callect his purchases before the train moved and the vendor tried to return the money but he could throw it into the train and the money was blown away then according to *Shariah* the passenger is entitled to claim the money from the vendor but it is better and much rewarding if he forgives the vendor.

(xxxix) If a passenger is eating anything before a poor man he must give him something from it. It is more rewarding than feeding a poor man at home. But, if he does not have enough or is not inclined to give away something of it, then he must turn aside and eat in seclusion; this is more necessary when children are there. Similarly, if a passenger buys his children something he must buy something similar for a poor man's children too, or he must walk a distance away and then buy his children something.

(xi) If the passenger hires a labourer or coolie to carry his luggage without settling the amount of charges then he will have to give the customary rates but it is better to

agree upon an amount before letting him carry the luggage. It is not correct to pay him less than agreed but it is rewarding to pay him more.

PRAYER ON A SHIP OR AN ANIMAL CART

(xii) It is proper to pray in a ship when it is moving but it is not proper to pray sitting down unless the worshipper feels dizzy in the normal standing position or he cannot keep standing.

(xlii) Many people suffer headache or vomitting in the ship. They give up prayer because of this but it is wrong. They must pray be it in any manner possible - standing, sitting or lying down (in this sequence).

(xliii) If a ship is stationary then too it is proper to pray the *fard* prayer in it even though it is possible to go down on the land. A boat, however, is not the same as a ship as far as *Shariah* regulations are concerned.

(xliv) It is not proper to pray in a moving horse carriage or ox carriage. In the same way when these carriages are stationary but the animals are yoked then it also incorrect to pray on the carriages unless the luggage cannot be left unattended (when one pray on the carriage). When the animals are unyoked then it is proper to pray on the carriage.

(xlv) A worshipper is permitted to offer an optional prayer on a carriage driven by a camel, horse, donkey or an ox, even in a city or outside it, whether he is capable of alighting from it or not, whether he has an excuse or not. However, he must pray by making the signs and must not bow down or prostrate himself. He must make a slight gesture to indicae the bowing posture and slightly more movement for the prostration posture.

(xivi) When a passenger prays in a train or ship and his luggage is placed there and the train or ship begins to

move, he may break off his prayer and sit down. Similarly, he may also cease to pray if a thief picks up his luggage and is likely to run away if he continues his prayer. Again, he may cease to pray if a snake or some other harmful animal comes before him. Also, if something worth a quarter rupee is cooking and likely to spill out, he may break his prayer. It is *wajib* to call off prayer if a blind person is likely to fall down in a well or a child likely to burn itself; if he does not cease to pray and save them, the worshipper is committing a sin.

(xivii) The *Fajr* and '*Asr* prayers are offered very early at Makkah and Madinah. Although the Hanafi do not offer these prayers so early yet there is a concesion to pray early therefore a pilgrim must not forfeit the congregation in these cities. The Imams in these cities and Jaddah are not Hanafis but the Hanafis may pray with them provided they respect the *Hanafi* requirements and nulifiers of ablution; for instance, if they do not make a fresh ablution on bleeding of the nose and so on then it is not correct to pray behind them. The *Shafai* generally recite the *Qunut Nazilah* in the *Fajr* prayer, the *Hanafi* must stand quietly during that having their hands to their sides.

DIRECTION OF *QIBLAH* IN THE SHIP

It is necessary to know the *Qiblah* before praying and a compass for knowing its direction is very useful. For people in India and Pakistan, the *Qiblah* is slightly to the south; therefore, if they face the west that is sufficient. However they must be watchful during the journey because as the ship's direction changes the direction of the *Qiblah* will also change. They can find out from the ship. While it is to the west for Indians and Pakistanis, it is to the north for the people of Aden and east for those in Jaddah.

The distance from Karachi to Jaddah via Aden is 2125 miles and from Bombay it is 2325 miles. By finding out the speed of the ship, passengers can calculate the distance covered every day. There is a compass in the ship to show the Qiblah and it is adjusted with the change of direction and passengers must observe it and determine the Qiblah accordingly before praying.

We also present a chart for determining the Qiblah. It may be used with the compass for the direction of the Qiblah; passengers must carefully find out the Qiblah before offering prayers. This chart is prepared by Mawlana Hakim Muhammad Mustafa Mirathi and corrected by Master Muhammad Ishaq Sitapuri complier of *Islami Atlas*

(وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ)

(And from whatsoever place you come forth [for prayer, O Prophet] turn your face towards the Sacred Mosque [the Ka'bah]; and wheresoever you may be [O Believers], turn your faces towards it....) [*al-Baqarah,* 2:150]

THE CHART TO DETERMINE THE QIBLAH

This chart is prepared that the pilgrims travelling by sea may determine the Qiblah. It is helpful to those who use the Sea Ports and many countries are included.
When the distance from Makkah is much, the direction will not change quickly, and *Shariah* does not lay much emphasis on this small change so that it may be ignored. However, as one nears Makkah the direction of the Qiblah changes rapidly. It is for this reason that the chart from distant cities, like Karachi and Calcutta, shows the direction day by day while after passing Aden the distance narrows down and the route also changes so the change shows the direction after small periods of time-beginning with a twelve hour gap and closing down with a six hour gap. This duration is relative to the speed of the ship at 200 Knote in twenty four hours, about 8.5 per hour.

METHOD OF USING THE CHART

Place the compass in the centre of the chart so that its needle is in line with 'north' shown on the chart. Then look at the number of days you have travelled from your city against that day in the chart; look at that line - that line determines the *Qiblah.* After the ship has passed Aden, take Aden as the base for determining the *Qiblah* (because all routes join here) just as the route of Bombay and Karachi will be the same after five days travel from Bombay.

SPEED OF THE SHIP

Passenger Ship 200 Knots in 24 hours at 8.5 knots per hour.

Mail Steamer 300 Knots in 24 hours at 12.5 knots per

hour.

DISTANCE

KARACHI	TO	ADEN	1460	MILES
KARACHI	TO	JADDAH	2115	MILES
BOMBAY	TO	ADEN	1650	MILES
ADEN	TO	JADDAH	655	MILES
COLOMBO	TO	ADEN	2100	MILES
CALCUTTA	TO	MADRAS	759	MILES
MADRAS	TO	COLOMBO	725	MILES
CALCUTTA	TO	COLOMBO	1220	MILES

The following chart is for travel by ship and distance covered every day are shown. After Aden is crossed the daily distances (larger markings) are shown with six-hourly distancess (small markings). It is very easy to determine the Qiblah with the help of this chart. Find out how many days you have travelled. Place the compass on the chart aligning its needle with the line on the chart pointing the "north". Face Makkah on the chart.

However, it is wrong to suppose that one cannot pray without the help of these charts. The *Shariah* has not placed such restrictions. A pilgrim or traveller who does not have this chart may find out the direction by asking someone; in fact, he may ponder over the visible signs and pray in any direction he feels the Qiblah is, his prayer will be correct. If he has the chart then it is wrong for him to choose an incorrect direction. This chart is prepared by the complier of the *Islam Atlas,* Muhammad Ishaq Sitapuri. Those who use it may remember him in their prayers at the auspicious places, and also the publishers, and Mawlana Hakim Muhammad Mustafa Mirathi.

MIQAT

The pilgrim has to observe no rite of the pilgrimage during his journey until he arrives at the *miqat* which is at Yalamlam for the people from India and Pakistan. The rites of the pilgrimage begin from here. It is the name of a mountain located some thirty miles south of Makkah. It is now called *Sa'diyah.* It is *wajib* for a pilgrim to assume the *ihram* when they come to it or an area in line with it before they proceed to Makkah. This is their *miqat.*

The ship coming from Bombay used to stop of Kamran about eight days away from Bombay but now not all ships stop here. They blow a whistle when they arrive here to let the pilgrims know that they are approaching Yalamlam. However, the pilgrim must not depend on that signal but be watchful himself; he must don the *ihram* at this place because Yalamlam is about fourteen hours from here. This is a precautionary measure so that he is prepared when he arrives at Yalamlam and not taken unaware.

JADDAH

In the year 36 AH, the Khalifah Hadrat Uthman (رضی اللہ عنہ) had established Jaddah as a port city for Makkah. It is about twenty-four hours journey away from Yalamlam and about 550 miles away from Kamran. Formerly, a ship stayed a mile away from the port and passengers reached the port by boats but now the ship touches the port directly. The pilgrims must take care of the luggage and keep all of it together before disembarking; they must have their passport with them too. They will be taken to the customes by buses and they will not have to pay anything for that. After they get through the customs, their luggage will be handed over to the agent of their *muallim* . If a pilgrim does not find his luggage, he need not worry;

hour.

DISTANCE

KARACHI	TO	ADEN	1460	MILES
KARACHI	TO	JADDAH	2115	MILES
BOMBAY	TO	ADEN	1650	MILES
ADEN	TO	JADDAH	655	MILES
COLOMBO	TO	ADEN	2100	MILES
CALCUTTA	TO	MADRAS	759	MILES
MADRAS	TO	COLOMBO	725	MILES
CALCUTTA	TO	COLOMBO	1220	MILES

The following chart is for travel by ship and distance covered every day are shown. After Aden is crossed the daily distances (larger markings) are shown with six-hourly distancess (small markings). It is very easy to determine the Qiblah with the help of this chart. Find out how many days you have travelled. Place the compass on the chart aligning its needle with the line on the chart pointing the "north". Face Makkah on the chart.

However, it is wrong to suppose that one cannot pray without the help of these charts. The *Shariah* has not placed such restrictions. A pilgrim or traveller who does not have this chart may find out the direction by asking someone; in fact, he may ponder over the visible signs and pray in any direction he feels the Qiblah is, his prayer will be correct. If he has the chart then it is wrong for him to choose an incorrect direction. This chart is prepared by the complier of the *Islam Atlas,* Muhammad Ishaq Sitapuri. Those who use it may remember him in their prayers at the auspicious places, and also the publishers, and Mawlana Hakim Muhammad Mustafa Mirathi.

MIQAT

The pilgrim has to observe no rite of the pilgrimage during his journey until he arrives at the *miqat* which is at Yalamlam for the people from India and Pakistan. The rites of the pilgrimage begin from here. It is the name of a mountain located some thirty miles south of Makkah. It is now called *Sa'diyah.* It is *wajib* for a pilgrim to assume the *ihram* when they come to it or an area in line with it before they proceed to Makkah. This is their *miqat.*

The ship coming from Bombay used to stop of Kamran about eight days away from Bombay but now not all ships stop here. They blow a whistle when they arrive here to let the pilgrims know that they are approaching Yalamlam. However, the pilgrim must not depend on that signal but be watchful himself; he must don the *ihram* at this place because Yalamlam is about fourteen hours from here. This is a precautionary measure so that he is prepared when he arrives at Yalamlam and not taken unaware.

JADDAH

In the year 36 AH, the Khalifah Hadrat Uthman (رضی اللہ عنہ) had established Jaddah as a port city for Makkah. It is about twenty-four hours journey away from Yalamlam and about 550 miles away from Kamran. Formerly, a ship stayed a mile away from the port and passengers reached the port by boats but now the ship touches the port directly. The pilgrims must take care of the luggage and keep all of it together before disembarking; they must have their passport with them too. They will be taken to the customes by buses and they will not have to pay anything for that. After they get through the customs, their luggage will be handed over to the agent of their *muallim* . If a pilgrim does not find his luggage, he need not worry;

after he gets out of the custom office he will be provided free transport to the *Madinat-ul-Hujjaj* where he might find the missing luggage, *Insha Allah.*

THE MUALLIM

The government of Saudi Arabia requires that pilgrims select a *muallim* and they have licensed many to act as *muallim*. They help the pilgrim in finding accommodation, in travel within the country and in performing the Hajj. A pilgrim may select one of them as his *muallim* or any he knows beforehand. Often, their agents visit large cities like Bombay and Karachi before Hajj to convince the pilgrims to select them.

In these meetings they generally make tall claims but they are not reliable. Unless a pilgrim knows anyone himself or someone recommends a *muallaim,* he must not have faith in the claims by their agents. The immigration authorities at Jaddah will ask the pilgrim to nominate a *muallim* and whoever he nominates will be appointed as his *muallim* by the Saudi authorities.

The pilgrim must then collect his baggage and accompany the agent or his employee who will help him in communicating with the authorities.

There is a rest house at Jaddah called *Madinat ul-Hujjaj* and pilgrims may stay there if they like. When a pilgrim decides to proceed to Makkah he may inform the agent of the *muallim* who will make necessary arrangement for him. A car normally takes two hours to arrive at Makkah which is about 46 miles away from Jaddah. There are tea houses and restaurants on the way and a pilgrim may even take something to eat from Jaddah so that when he arrives at Makkah he may not face any difficulty.

There are Check Posts in the way and they will help the

pilgrim if he has any problem or a complaint.

Although the language of the people there is Arabic and it helps if someone can communicate in this language, they generally understand Urdu the language of India and Pakistan. Some of the people there, the *baddu,* did resort to plunder and robbery but the governement has them under control now; they are no longer feared. The pilgrim must deal with them nicely and if he can he may present them with some money now and then and they will convey him to Makkah very soon.

If a pilgrim goes to Makkah and he intends to visit Madinah before Hajj then he will first have to perform the *Umrah* at Makkah. On the other hand if he intends to go to Madinah direct from Jaddah, he will not don the *ihram* at Yalamlam (or at whichever *miqat* that applies to him) because he is not entering the limits of the Haram and he will not be violating the *miqat* because he does not intend to go to the *Haram.* Some people assume the *ihram* at the *miqat* although they wish to go to Madinah; this prolongs their condition in the *ihram* and causes them inconvenience. At the same time, there are those pilgrims who assume the *ihram* at the *miqat* (Yalamam or any other) with the intention to proceed to Makkah but change their mind at Jaddah and decide to visit Madinah. They remove the *ihram* cloth and wear normal dress not realising that they do not come out of the state of *ihram* in this way and they will have to bear the penalty of *dum.* They must not change the *ihram* clothes for a normal dress but proceed to Makkah in the pieces of *ihram*, perform the *umrah* and then go to Madinah. They will spend about five or six hours in this way. They cannot remove the *ihram* before performing the *umrah* and they cannot overlook the restrictions on them because of the

assumption of the *ihram*. Details on the performance of *umrah* and the visit to Madinah will follow, *Insha Allah.*

THE HARAM

The limits of Makkah are marked on all its four sides. It was Hadrat Jibril (عليه السلام) who had shown these limits to Hadrat Ibrahim (عليه السلام), and put the marks there. Then, the Messenger of Allah ﷺ had the marks renewed at these places. This excercise was repeated by Hadrat Umar (رضى الله عنه), Hadrat Uthman (رضى الله عنه), Hadrat Muawiyah (رضى الله عنه) and by others after them. Proceeding from Jaddah, ten miles from Makkah is *shamisiyah* (where the peace agreement of Hudaybah was concluded). A tower is constructed here marking the limit of Makkah. From Madinah, three miles from Makkah another limit is marked at *Tani'am.* Seven miles From Makkah from the side of Yaman is *Ada'atu laban.* The limit from Iraqi side is also seven miles from Makkah city. Approaching from J'aranah the limit is nine miles from Makkah and on the route of Ta'if it is seven miles upto Arafah. It is unlawful to hunt, trap an animal or frighten it away, to chop trees or mow the grass within these limits it is called Haram for these reasons.

While approaching Jaddah there is a place near these markings called Shamisiyah. It was here that the disbelievers stopped the Prophet ﷺ and his companions (رضى الله عنهم) from performing *Umrah.* It was here that the peace treaty of Hudaybah was concluded and the Prophet ﷺ returned to Madinah from here. It is near this settlement that a little distance to the south of their road there is a small but strong mosque. It is believed that it was here that the Companions (رضى الله عنهم) had sworn allegiance to the Prophet ﷺ to keep by him until death.

This behaviour of the Companions (رضى الله عنهم) is known as *Bait Ridwan.* If the pilgrim has an opportunity he must go to this mosque and pray two *rakaat* and make a supplication to Allah. When he passes into these limits he must realise that he is within the court of the Ruler of all rulers, the Judge of all judges. He must be humility personified and think very low of himself. He must show deep respect and proceed seeking forgiveness of Allah. He must make this supplication:

اَللّٰهُمَّ اِنَّ هٰذَا حَرَمُكَ وَحَرَمُ رَسُوْلِكَ فَحَرِّمْ لَحْمِیْ وَدَمِیْ وَعَظْمِیْ وَبَشَرِیْ عَلَی النَّارِ اَللّٰهُمَّ آمِنِّیْ مِنْ عَذَابِكَ یَوْمَ تُبْعَثُ عِبَادَكَ وَاجْعَلْنِیْ مِنْ اَوْلِیَائِكَ وَاَهْلِ طَاعَتِكَ وَتُبْ عَلَیَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِیْمُ۔

O Allah! This is Your Haram (Sacred House) and the Haram of Your Messenger ﷺ so forbid my flesh, blood, bones and myself to the Fire. O Allah! Keep me safe from Your punishment on the Day You resurrect Your slaves. And cause me to be among Your friends and those who obey You and relent towards me. Surely, You are the Relenting, the Merciful.

Then he must invoke blessings on the Prophet ﷺ and recite the *Tabiyah,* the *Labayk* in full. (Here I am , O Allah! Here I am. No partner have You. Here I am. Surely all praise and favour is Yours and the dominion. No Partner have You). He may then praise Allah and glorify Him and thank Him for bestowing on him the opportunity to perform Hajj, a great blessing.

Hadrat Abdullah bin Abbas (رضى الله عنه) said that all the Prophets ﷺ walked bare-footed whenever thay entered

the *Haram* and performed the *Tawaf* and other rites in this manner. The truth is that man cannot give the rights of this place even if he walks on the 'hair of his head'. Thus if one cannot walk barefoot all along, he must do so a little distance at least, but if the driver is not willing to allow it then he must not argue with him.

ENTRY INTO MAKKAH

It is better to have a bath before entering Makkah. The restaurants there sell water and it may be bought from them. The rate varies from time to time. These days, however, people generally use the transport and arrive at Makkah from Jaddah in just two hours. They can have a bath at Jaddah at the time of departure because the driver is not always willing to oblige every passenger. Besides it is *mustahabb* to have a bath and if one does not have it then there is no harm.

In the days gone by the *muallim* used to receive their pilgrims at the gate of Makkah and after indroduction with the chief of the pilgrims group he would escort them to their lodgings. This is not done now. The pilgrims must place their baggage before everything else and then visit the *K'abah* and perform the *Tawaf.* The *muallim* or his representative will lead the pilgrims through the *Tawaf* and he sees it as his right which if denied he feels very bad about it. The pilgrims are expected to give him something as a gift otherwise he does not like it. The pilgrims must not consider it as a remuneration for leading them through *Tawaf* but give him a nominal amount to make him happy. It is advisable that the pilgrims let him take them round the first *Tawaf* because he will guide them and they would generally find it difficult. It happers often a scholar also makes a mistake the first time. The pilgrims

do not remember the supplications too and overlook other etiquettes. However, the pilgrims must know the rules beforehand and not rely on the *muallim* for it.

After he has performed the *Tawaf* and *Sai* (the circuit round the *K'abah* and movement between *As-Saf'a* and *al-Marwah*), the pilgrim may have his meal and look out for a place to reside. He may select a house in keeping with his means and requirement. The rent is charged for a year together and if anyone quits before that period no amount is refunded but if he stays for a year then he is charged for the next year.

The etiquettes of entering Makkah have been described in detail; they may be studied at their proper place.

We have presented before our readers information on the manners of the journey and related matters of interest to the pilgrim. We now present the *Shariah* rules and instructions on Hajj and have attempted to deal exhaustively with important rules but have omitted rare questions in the interest of the common man.

QUESTIONS RELATING TO HAJJ

We have consulted many books in writing down answers to various questions about Hajj. The chief books consulted are *Masail Lubab* (Shaikh Rahmatullah Sindhi) and its explanation *Sharah ul Maslak al Mutaqasat* (Mullah Ali Qari) and *Ghani yatul Nasik fi_Baghiyat ul Manasik* (Shaikh Hasan Shah as-Sawai al-Muhajir al-Makki). Questions that involve difference of opinion are answered from these two books and *Rad-ul-Mukhtar* (Ibn Abidin ash-Shami) and *Zabda tul Manasik* (Allama Rashid Ahmed al Gangohi).

Where a difference of opinion was found in these books the entire text is reproduced so that scholars may draw

their own deduction.

TECHNICAL TERMS AND PARTICULAR PLACES

When the rites of pilgrimage are discussed some of the Arabic words must be used or referred to in the text. Some of these words are explained where they occur in the text, but they are grouped together here and explained for the convenience of the readers.

IHRAM : It means to make unlawful or forbid to oneself. When the pilgrim forms a firm intention to perform Hajj, Umrah or both, he assumes the *ihram* and thus some things that are lawful or preferable otherwise become unlawful for him. This is why it is called *ihram*. Even in the literary sense the two sheets that he wraps round him are together called *ihram*.

ISTILAM : It is to kiss the Black Stone and touch it with the hand, or only touch the *Hajr Aswad* (Black Stone) and *Rukn Yamani* (the south west corner of the *kabah*, the Yamanite Corner).

IDTIBA : To wrap oneself with the cloak in such a way that the left shoulder is covered and the right is uncovered, the cloak being over the left shoulder and below the right armpit.

AAFAQI : One who lives beyond the limits of *miqat*.

AYYAMUT TASHRIQ : The period betwen 9th Zul-Hajjah and 13 th Zul Hajjah when the *Takbir Tashriq* is recited.

AYYAM UN HAHR : The period betwween 10th Zul Hajjah and 12th Zul Hajjah.

IFRAD : To assume the *ihram* only for Hajj and to perform only the rites of Hajj.

ISH'AR : It is to inflict a minor cut on the right shoulder of an animal whereby only the skin is cut slightly and a deep wound is not inflicted. It is done to distinguish the animal as a *hadyi*.

BAYTULLAH :The House of Allah. It is the *K'abah*, a house in the centre of Masjid ul Haram in Makkah. It is the first place of worship in the world. The angels had built it even before Hadrat Adam (عليه السلام) was born when they were commanded by Allah to do so. Then when it was demolished, Hadrat Adam (عليه السلام) reconstructed it. Then it was reconstructed by Hadrat Ibrahim (عليه السلام), then the Quraysh, then Abdullah bin Zubayr and then Abdul Malik. Even after that it was repaired or renovated in different times. It is the Qiblah of the Muslims and it is very blessed and sacred.

BATN 'ARAFAH : It is a forest (now an open piece of land) near Arafat where it is not proper to stay because it is outside the limits to Arafat.

TAHLIL: It is to place a wrapper round the sacrificial animal.

TASBIH: To glorify Allah; to say *Subhan Allah*.

TAQLID: To garland the sacrificial animal with the peel of a tree or shoes.

Takbir : It is to say *ALLAHUAKBAR*, Allah is the Greatest.

Tamat'a : It is to Perform *Umrah* in the month of pilgrimage, before Hajj and then to perform Hajj after assuming the *Ihram* for it in that very year.

Talbiyah : To recite the *LABBAYK* in full.

Tahlil: To recite (لاالہ الااللہ) there is no God but Allah.

Jamarat:There are three points in Mina where pillars are constructed about the height of a human being. Pebbles are thrown here. The one that is near the Masjid Khayf to the east is called *Jamaratul Oola. N*ext after it towards Makkah and in the centre of the three is *Jamaratul Wusta.* The third is *Jamarat ul Kubra* or *Jamarat ul Uqba* or *Jamarat ul Ukhra.*

Juhfah: It is the point of Miqat for people from the Syrian side, it is near Rabigh.

Jannat-ul-Mala: The graveyard at Makkah.

Jabl Thabir: A hill at Mina.

Jabl Rehmat: A hill at Arafah.

Jabl Qazah: A hill at Muzdalifah.

Hajj: It is to circumambulate round the *Ka`bah* and stay a Arafah and do certain other things after assuming the *ihram* during a particular period of time.

Hajr Aswad: The Black Stone, It is a stone from Paradise. It was pure white, like milk, when it was brought to earth but it turned black through the sins of the children of Adam (علیہ السلام). It is embedded in the wall of the *ka`bah* on the south east side at the height of a human being it is encased in a silver ring .

Haram: The area round M*akkah* for a certian distance is called the Haram demarcation mark are placed at its borders, in this area it is unlawful to hunt, chop down tree or to graze the animal.

Harami: He is one who resides in the *haram* be he at the

Makkah or outside it but within the limit of *haram.*

Hill:It is the area round the *Haram* but within the *miqat.* It is so known because what is unlawful in the *haram* is lawful within the *hill* .

Hilli: One who resides within the *hill.*

Halq: It is to shave the hair on the head.

Hatim An area to the north of the *ka`bah* surrounded by a wall the height of a human being. It is also known as *Hajr and khatir* (The area is semi-circular and it is a part of the *ka`bah* and it is *wajib* to include it in *tawaf*) when the Quraysh re-contructed the ka`bah a little before the Prophet ﷺ was bestowed upon with the Prophethood they agreed among themselves to use only lawfully acquired money to fund its contruction however they lacked enough fund and so gave up contruction of about six yard of the original ancient *Baytullah.* and this area is known as *Hatim* . The original *hatim is* about six yards but presently more area is included in it .

Dum: whan a pilgirm is in a state of *ihram* and he happans to do something that is disallowed in such a state then he has to offer an animal in sacrifice . This is called a *dum.*

Zul-hulayfah: It is the point of *miqat* for those travelling from Madinah to Makkah . It is about six miles from Madinah .It is now known as *BIR ALI*

Zat Iraq: It is the *miqat* for those coming to Makkah from Iraq and is about three days journey from Makkah .

Rukn Yamani: It is the south-west corner of the *Baytullah* . It is so called because it is in the direction of Yaman

Rukn Iraqi: The north-eastern corner of the *ka`bah* that is towards Iraq.

Rukn Shami: The north-west corner of the *ka`bah* in the direction of Syria.

Ramal. It is to walk with short quick steps in the first

three rounds of *tawaf* jerking the shoulder and keeping oneself erect

Rami: It is the act of throwing the pebble .

Zam Zam: It is a spring in the Masjid-ul-Haram near the *ka`bah* . It is now in the form of a well. ALLAH had let it spring up for his prophet; Ismail and his mother .

S'a i It is to make the rounds between Safa and Marwah in a perticular way.

Shaut: It is to circle round the *Baytullah* once .

Safa: It is a hillock near the *ka`bah* towards south from here S*'ai* begins.

Dabb:It is a hillock attached to the Masjid Khayf and it is in Mina.

Tawaf:It is to circumambulate round the *ka`bah* seven times in a particular manner.

`Umrah: It is to assume the *ihram* from the point of *miqat* or *hill* and perform the *tawaf* of *Baytulleh* and *S'ai* between *Safa* and *Marwah.*

***'Arafat or 'Arafah*:** It is an open piece of land nine miles to the east of Makkah where the pilgrims stay on the 9th Zul Hajjah.

Qiran: It is to assume the *ihram* for *Hajj* and *umrah* together and to perform the *umrah* first and then the *Hajj.*

Qarin: He is the one who performs the *Qiran* form of *Hajj.*

Qarn: It is a mountain 42 miles from Makkah and *miqat* for those coming to Makkah from Najd Hijaz and Najd Tihamah.

Qasr: It is to have the hair cut short.

Muhrim: One who has assumed the *ihram* is a *muhrim.*

Mufrid:One who performs only *Hajj.*

***Miqat*:** It is the point beyond which anyone approaching Makkah must proceed after assuming the *ihram;* it is *wajib* to do so.

Mutaf: The area on which *tawaf* is performed round the *ka`bah* Marble is laid over it.

Maqam-Ibrahim:It is a stone from paradise. Hadrat Ibrahim(عليه السلام) stood on it as he erected the *ka`bah.* It is on the eastern corner of the *mutaf* between the pulpit and Zam Zam. It is now placed in copular glass case.

Multazim: It is the wall between the Black Stone and the door of the *ka`bah.* It is *Masnoon* to supplicate to Allah after clinging to this wall.

Mina: A village three miles to the east of Makkah. Here, the animal is sacrificed and *Rami* is performed.

Masjid Khayf: It is the large mosque at Mina to its north adjacent to a Mountain. (It is the mountain Dabb. When one proceeds to Arafah from Mina, this mosque and mountain are to his right.

Masjid Nimrah: It is a mosque on the edge of Arafah.

Mad`i:The place where supplication is made. It refers to the place between the Masjid ul-Haram and the graveyard of Makkah where it is *mustahabb* to make a supplication on entering Makkah.

Muzdalifah:It is an open ground between Mina and Arafah three miles to the east of Mina.

***Muhassar*:**It is a ground adjacent to M*uzdalifah* which the pilgrims cross running. It was here that the A*shab ul-feel* (the people of the Elephant) were punished when they attacked the *ka`bah.*

Marwah:It is a small hillock to the north east of the *ka`bah* where the S*a`i* ends.

Maylayn Akhdarayn: Two green pillars. These are erected on the wall of the Masjid -ul -Haram between Safa and Marwah. Those who perform *sa'i* walk between these green pillars at a brisk, running pace.

Makki: One who stays in Makkah.

Mawqif:A place to wait during the performance of Hajj. It

refers to the plain of Arafah or Muzdalifah.

Miqati: One who resides at the miqat.

Wuquf:It is to wait or stay. In the rites of Hajj it is to wait at Arafah and Muzdalifah at particular times.

Hadi: The animal that a pilgrim brings with him to the Haram for sacrifice.

***Yawm Arafah*:** Ninth of Zul Hajjah, the day of Hajj. The pligrims wait at Arafah on this day.

***Yawm Tarwiyah*:**8th Zul Hajjah.

***Yalamlam*:**A mountain to the south of Makkah also Known as M'adiyah. It is the Miqat for those arriving from Yaman, India and Pakstan.

Questions In Regard To Hajj As fard And Wajib

The obligation of Hajj as evidenced by the Quran and *Hadith* and common sense has been discussed earlier. We will discuss here questions relating to the *fard* and *wajib* character of Hajj.

(i) If the conditions of Hajj are found in a person, it becomes *fard* for that person to perform Hajj once in his lifetime. The *fard* Hajj is known as *Hajjatul-Islam.*

(ii) If anyone vows to perform Hajj, it becomes *wajib* for him to perform Hajj. We will discuss this later *Insha Allah.*

(iii) The *fard* Hajj and the Hajj against a vow are performed in one and the same manner.

(iv) It becomes *Wajib* to perform Hajj the very year it becomes *fard.* If a person does not perform it that year then he commits a sin if the delay is without a valid reason. However, if he performs it within his lifetime, his obligation is considered performed and the sin for delay it is forgiven. If he dies without performing Hajj, he will have committed a sin for not having performed it.

(v) If a person denies that Hajj is *fard* then he is an unbeliever.

(vi) Hajj can be *wajib* on a person even though he has not made a vow for instance, if a person crosses the point of *miqat* (where the *ihram* has to assumed) without assuming the *ihram* then it will be *wajib* for him to perform Hajj or Umrah and if he performs Hajj he will have performed a *wajib* Hajj.

(vii) If anyone performs Hajj more than once then the number of times beyond one will be *nafl* or supererogatory Hajj.

(viii) If anyone could not perform Hajj even though it was *fard* on him then it is *wajib* for him to leave behind

instructions in his will that someone performs it on his behalf.

(ix) If the parents of a man who is obliged to perform Hajj are ill and they need the services to their son then it is *makruh* (disliked) that he proceeds without their permission. If they do not require his services and there is no risk to their lives then it is not wrong for him to go without their permission provided the route is safe. If the route is not safe and there is a great danger to life then he may not go without their permission.

(x) In the absence of the parents, the grandparents are like parents but if the parents are there, permission may not be sought from the grandparents.

(xi) It is *makruh* under all circumstances, to proceed for an optional Hajj without the permission of parents whether the route is peacful or not or they need him or not.

(xii) If a man's wife or childern who are dependant on him for their provision are not pleased with his departure and he is unable to provide for them too then it is *makruh* for him to go to perform Hajj without permission. However, if there is no likelihood of their being ruined then it is not wrong for him to go.

(xiii) As for those people who are not dependant on him and it is not *wajib* for him to feed them even if they are unhappy with his departure and it is likey that they will suffer in his absence then too he may go for the pilgrimge. There is nothing wrong in it.

(xiv) If they (Parents) have an infant and there is none else to care for it then this is an excuse to delay the pilgrimage whether the child is healthy or ill.

(xv) If a person on whom Hajj is *fard* is unwell so that he suffers from heavy breathing after he walks a little and needs some rest but the same thing happens every time he takes a few steps but he has the means of conveyance then

it is not proper to postpone the pilgrimage unless he cannot even travel.

(xvi) A person is not excused from performing the pilgrimage even if the cool breeze is harmful to him in the journey, for example he developes phlegm and he feels disheartened.

(xvii) A father may prevent his son from proceeding for the pilgrimage until he grows a beard if he is handsome and there is a likelihood of mischief.

(xviii) The non-availability of *mahram*[1] or a husband is reason enough for a woman to postpone the pilgrimage.

(xix) If the journey is unsafe or not peaceful, a person may delay the pilgrimage.

(xx) An illness that bars travel or is likely to cause agony is reason enough to postpone pilgrimage.

(xxi) A woman who is in an *iddah* cannot perform the pilgrimage during that period. (*iddah* is the waiting period after the death of a husband or divorce.)

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[1] A mahram is one with whom marriage can never be solemnised like father, brother, son,

Conditions for Hajj

There are four types of pre-requisites for Hajj:

(A) Conditions on which it becomes an absolute obligation (*fard.*)

(B) Conditions on which the obligation performed or fulfilled,

(C) Conditions that make the performance reliable,and.

(D) Conditions that make it *fard* (an absolute obligation) and on which the obligation is regarded as duly discharged.

(A) Conditions That Make Hajj an Absolute Obligation: These are the conditions that make Hajj *fard* and if any of them is not found then Hajj is not *(fard)* obligatory at all. And, it is not *wajib* too to get someone else to perform it or to leave behind instructions in the Will for its performance. There are seven such conditions: (1) Islam, (2) Knowledge that Hajj is *fard* on him. (3) Adulthood. (4) Senses. (5) To be free. (6) Ability and means.

Rulings.

(i) Hajj is *fard* on a Muslim. It is not obligatory on an infidel. If an unbeliever had enough provision with him that if he were a Muslim Hajj would have been obligatory for him but while he was yet an unbeliever he became a pauper then he converted to Islam, Hajj would not be *fard* on him.

(ii) If an unbeliever performs Hajj and then becomes a Muslim, his Hajj as an unbeliever is not recognised and if he has the means and ability (as a Muslim) he must perform the pilgrimage afresh.

(iii) If an unbeliever gets a Muslim to perform Hajj on his behalf then too this behaviour is not in order.

(iv) If a Muslim who had performed Hajj converts to disbelief and then reverts to Islam then if the conditions

that make Hajj *fard* are found in him he must perform Hajj afresh.

(v) If an unbeliever dons the *ihram* for Hajj and converts to Islam before the *wuquf* at Arafah then if he assumes the *ihram* afresh, his Hajj is in order but if he does not assume the *ihram* again after becoming a Muslim then his Hajj is unrecognised.

(vi) It is a prerequisite[1] that one knows about the obligation for the Hajj to be *fard* on himself. However, this condition does not apply to one who lives in an Islamic land among Muslims; it is enough that he lives there whether he realises that it is an obligation or not. As for a Muslim who lives in an enemy land with the disblievers, it is necessary that he knows about the obligation; if two men about whose fairness one is not sure or one such man and two such women or one just man informs him of the obligation of Hajj then it becomes *wajib* for him and the condition of knowledge of the obligation is realised.

(vii) For Hajj[2] to be *fard* on a person, it is necessary that he be in his senses and in his adulthood. If he is a minor or insane, Hajj is not *fard* on him.

(viii) If a minor had donned the *ihram* for Hajj and then attained adulthood and performed the Hajj then his obligation is not fulfilled. However, if he donned the *ihram* again on attaining adulthood then his *fard* Hajj has been duly performed.

(ix) If an insane person donned the *ihram* for Hajj and began to regain his senses before the *wuquf* of Arafah then if he has assumed the *ihram* anew after that his *fard* is duly fulfilled but if he has not done so then his *fard* Hajj remains undone.

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(1) (the second condition.)

(2) (the third and fourth conditions)

(x) Hajj is not *fard* on a slave[1] or a slave girl whatever class of slaves they are even if they are sired by their masters.

(xi) If a slave has performed Hajj with the permission of his master his Hajj is not in order when he attains emancipation then he will have to perform Hajj again if the conditions are found in him that make Hajj *fard.*

(xii) Even if the slave is in Makkah, Hajj is not *fard* on him while the beggars of Makkah have the obligation on them if they can travel to Arafah.

(xiii) Those people who do not reside in Makkah or near it, Hajj is fard for them if they have the ability[2] and the means to travel to Makkah and back home. This includes the means of conveyance and wealth.

(xiv) The wealth referred to above must be besides their necessities- a house to stay, clothes to wear, household items and expenses for servants and their family until they return home, conveyance, the tools of his profession and maintenance of the house.

(xv) Those things are regarded as necessities as are complimentary to a profession. Thus, the merchandise complimentary to his business are the shopkeeper's necessity, the ox and cart and the books are complimentaries for the farmer and the scholar respectively. Whatever is in excess is regarded as wealth.

(xvi) Wealth and possessions mean what is a man's own lawful earning and over what he is himself the owner[3]. If he is given something on his asking for it or someone has legally transferred it to him that will not make Hajj *fard* on him.

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(1) (the fifth condition)

(2) (the sixth condition.)

(3)(through personal ownership or permission so that he will be capable to afford - Sheyr Muhammad

(xvii) It is not necessary to own the means of conveyance. If that is available on hire then that is proper too.

(xviii)The conditions of the means of conveyance does not apply to those who stay at Makkah or in the area around it and can traverse on foot. Hovewer, if they connot walk then the conditions of the means of conveyance will apply to them as it does those who stay far away.The necessary provision for the journey is a condition that applies to the people of Makkah too.

(xix)If a beggar from a distant land somehow arrives at the *miqat* and is capable of walking then , like the people of Makkah , he too is not required to have the means of conveyance (for performing Hajj).The conditions of provision for the journey stays for him too.

(xx) The means of conveyance must be such as does not cause undue inconvenience. In choosing it the conditions of every person must be considered and his position and habits must be borne in mind. It is not essential to travel from Makkah by car alone or to restrict oneself to any particular class while travelling by air, sea or railways. If a person never travels by a lower class and is much inconvenienced in doing so then he may travel by a higher class.

(xxi) It is also not necessary to have a permanent conveyance. In regard to provision of journey too every person is allowed his personal likes and tastes.

Consideration will be given to the normal eating habits of every person . For instance, if anyone is used to eating meat with bread it will not be enough for him to be fed bread only.

(xxii) In selecting the provision of journey a mean standard will be used neither wasteful behaviour nor stinginess will be allowed.

(xxiii) If someone gifts money to another person that he

may perform Hajj, it is not *wajib* for that person to accept the gift even if the donor is a stranger or a relative like a parent,son or anyone else. However, if he accepts the gift that is sufficient for the purpose then Hajj becomes *fard* on the receiver.

(xxiv)If anyone owns something beyond his necessity like a house, belongings, books (with a scholar), land and property, agricultural farm,etc. Then it is *wajib* for him to sell that off for Hajj if he is not dependant on its income and it will fetch him enough money to cover the expences of his journey.

(xxv)If someone owns a big house part of which is enough for him so that he may sell the other part and cover the cost of his pilgrimage by the proceeds then it is not *wajib* for him to sell it but it is superior for him to do so.

(xxvi)If someone owns a big house that he may sell it and with the proceeds bear the expenses of Hajj and buy himself a small house then it is not necessary for him to do so, but, if he goes on and sells it and performs Hajj with the proceeds it is commendable.

(xxvii) If a person has with him so much grain that it is enough to support him for a year then it is not *wajib* for him to sell it and perform Hajj with the proceeds. However, if he has so much grain as will last him for more than a year and he can perform Hajj with the proceeds of that much grain as is in excess of his requirement for one year then it is *wajib* for him to sell that grain.

(xxviii) If someone has so much agricultural land that if he were to sell part of it, he may perform Hajj and support his family until he returns and he would be able to carry on with the remaining land then Hajj is *fard* for him. However if the land would not be worth carrying on with after selling part of it then Hajj is not *fard* on him.

(xix) If a person has enough money to cover his expenses for Hajj but he also needs a house or a slave then (a) if it is time to proceed for the pilgrimage that is, people in his area normally depart at that time then it is *fard* (an absolute obligation) that he performs Hajj and it is wrong to spend the money on the house or slave; but (b)if it is not yet time for the pilgrims to proceed then it is proper for him to spend on a house or a slave .

(xxx)If a person has the money to perform Hajj but he also wishes to marry then (a) if it is time to undertake the journey for the priglimage then it is *wajib* for him to perform hajj but (b) if the time has not yet arrived to undertake the journey, he may go ahead with the marriage and spend the money on that; however, (c) if he knows that if he does not marry he will commit fornication then he must choose to marry rather than go for the pilgrimage.

(xxxi) The provision of the journey covers payments of government fees and taxes ,the fees of the *muallim* and other essential charges and expenses .

(xxxii) The cost of gifts and souvenirs must not be included in the provsion or cost of the journey of pilgrimage.

(xxxiii) The expenses on the journey to Madinah do not form part of the cost of the pilgrimage. Some people add these expenses to the total cost and when they find that they do not have enough money to travel to Madinah they do not go for Hajj. This is a grave mistake. It is a great blessing to be able to go to Madinah but it is not part of pilgrimage; he whom Allah has given riches must go there but he who has only so much money as will see him through Hajj must not postpone the pilgrimage simply because he cannot visit Madinah.

(xxxiv)If someone had enough possessions and wealth to make Hajj *fard* for him but he did not discharge the duty

and he then became a pauper the obligation to perform the pilgrimage remains undone by him. It is essential that he go on trying to discharge this duty.

(xxxv) It is disallowed to perform Hajj with unlawfully accumulated wealth ; if anyone performs Hajj with such money his duty stands discharged but Hajj will not be accepted.

(xxxvi) If a person on whom Hajj was not *fard* ,performs Hajj on foot and formed intentions to discharge the *fard* Hajj or did only form the intention to perform Hajj not specifying the nature of Hajj[1]. Then this Hajj is regarded as *fard* duly discharged, later on, if he becomes wealthy Hajj will not be *fard* on him again . However , if he had formed an intention to perform an optional Hajj at the time he performed it and later on he becomes wealthy then Hajj will be *fard* on him again (and he will have to perform it again).

(xxxvii)Besides the six conditions that makes Hajj obligatory it is also necessary that one finds oneself in the proper time.[2] The months of Hajj are Shawwal,[3] Zul-Qadah and 10th ZulHajjah or such a time when those people where one lives normally go for the pilgrimage.

(xxxviii)If anyone finds in himself all the conditions that make Hajj *fard* but the time is not yet proper then Hajj is not *fard* on this man. If he spends the money on something before the proper time arrives for the pilgrimage, Hajj will not be *fard* on him. However, if he intentionally puts the money to some other use to save himself from the obligation of Hajj then what he has done is *mukruh*.

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(1) whether it is *fard* ,optional or *wajib* against a vow.

(2) There is a difference of opinion whether the proper time is a conditions for the obligations or for the performance of it. Shaikh Ibn Hamam regards it as a condition of obligation.

(3) This is the last and seventh condition.)

(xxxix) Apart from the proper time, it is also a condition that he travels at an average and customary speed to arrive at Makkah in time for the pilgrimage. If he must travel everyday or some of the days more than a *manzil* to be there at the proper time and if he were totravel one *manzil* daily he would miss the pilgrimage then Hajj will not be *wajib* for him. (*manzil* is a stage of the journey if it were divided into stages.)

(xl)When calculating the speed of travels, allowance must be made for the time taken to offer *fard* prayers. Supposing a man would make it to Makkah in time if he forgoes the obligatory prayer but if he were to offer the prayers at their proper times, he would not arrive at Makkah in time for the pilgrimage than Hajj would not be *fard* for him.

(xli) If anyone arrives at Makkah on the 9th of ZulHajjah-rather on the night between the 9th and 10th of Zul.Hajjah-and finds the time so short that if he were to offer *Isha* prayer he would miss the *wuquf* at Arafah and he would not be able to arrive at Arafah then such a person is premitted to postpone the *Isha* prayer[1].

(B) **Condition on which the obligation Is Discharged:**

These are not requisite conditions that make Hajj *wajib* (an obligation) but once they are found it becomes obligatiory to perform the Hajj. When the conditions that make the pilgrimage obligatory are found together with the conditions that make its performance obligatory then it is *fard* for a person to make the Hajj. While the conditions that make obligatory are all found but of those that make the performance *wajib* all are not found then it is not *wajib* that the person make the pilrimage himself; in such

[1] (al-Ghaniyah pb, Sharah-ul-lubab p114; al Qari).

circumstances someone else may be asked to perform it on his behalf at that time or at a later date through instructions in the Will. There are five such possibilities[1] (i) Health (ii) Freedom - that is , not to be imprisoned or restricted by a rule. (iii) Safe route[2]. These three are applicable equally to men and women.(iv) Availability of a *mahram* for the women and (v) freedom from *iddah* for the women . These last two apply to women .

Rulings on (i) The *ulama* disagree.

On the question whether *Haji* is *ford* or not on a person who is not healthy but is ill or blind crippled or lame and so on, and who cannot travel loy himself but all the prerequisites of Haji is *ford* for him and some of the *ulama* stand by this condition and say Haji is *wajib* for him . According to them if he cannot perform Haji , he must get someone else to do it for him or leave behind instrutions in his Will for this to be done , and if he performs the pilgrimage himself, it will be in order. Other *ulama* contend that Hajj is not *wajib* on such a person and he is not required to get someone else do it for him nor leave behind any instructions.

Caution: This difference of opinion is in the case of a person on whom the obligation arose when he was an invalid . If he was healthy when the obligation fell on him and then he became an invalid then the *ulama* are of one opinion that Hajj is *wajib* for him and it is *wajib* for him to get someone to go for pilgrimage on his behelf or to write it down in his Will that it should be done .

[1] As for these conditions they are said to belong to the first type of conditions according to some and to the second according to other people.

[2] It is the same with this condition. Some suggest it refers to the first type but most people suggest it belongs to the second , "conditions of the obligation of performance."

(ii) On Rulings(ii) (a) If anyone is imprisoned or prohibited from performing the pilgrimage by a ruler then it is not *wajib* on him to make the pilgrimage himself . However , if he does not get an opportunity to do itin his lifetime may instruct in his Will that someone do it in for him; this is *wajib* for him to do.

(b) If he has violated someone's right and is imprisoned for that but he is capable of making amends then the imprisonment will not be an excuse for delaying the pilgrimage . It is *wajib* that he performs the Hajj.

(iii) (a) If all conditions that make Hajj *wajib* are met but the route is unsafe - there is fear of an oppressor , or a beast or drowning in the ocean - then it is not *wajib* to perform Hajj. If the route does not become safe while a person is alive then it is *wajib* that he leaves behind instructions in his Will for someone to perform Hajj on his behelf.

(b) Whether a route is safe or not is determined by a general condition. If most of the people pass by safely but a few are robbed incidentally then the route is said to be safe .

(c) If most of the ships sink in the ocean then the route is considered to be unsafe but if most sail through safely to their destination the route is considered to be safe.

(d) If a safe passage is possible on bribing someone with a little money then the route is said to be safe . It is allowed to give bribe to someone to remove oppression . The person giving the bribe will not be committing a sin while the receiver will be considered a sinner.

Rulings on (iv).

(a) For a woman to perform Hajj it is necessary that she be accompanied by a religious - minded *mahram* or her husband. But although a *mahram* is available but unwilling to accompany and the husband also is not

prepared to accompany her then it is not *wajib* for her to perform the pilgrimage . However it is *wajib* that she leaves behind instructions in her Will for someone to make the pilgrimage on her behalf.

(b) A *mahram* is one with whom marriage is never permitted. He may be a relative or a foster relative, like a brother, nephew, paternal uncle and so on. He may also be an in-law like a son-in-law or a father in-law. However, in the present times it is necessary to beware of in-laws and foster relatives because corruption is ramapnt; therefore, a woman must not make the pilgrimage with any of these as her *mahram.*

(c) It is necessary that a *mahram* be same, an adult and religious-minded. The some applies to a husband. If a *mahram* or a husband is a corrupt person or a sinner, a woman must not perform Hajj with him. Similarly a *mahram* or a husband must not be a reckless or a careless person .

(d) A son who is intelligent and nearing adulthood is like an adult and it is proper to perform pilgrimage with him.

(e) If a woman is a widow and she has no *mahram* relative then it is not *wajib for her to marry* someone so that she may perform the Hajj.

(f) If a woman does not go with a *mahram* or her husband to perform Hajj then she will have observed her duty of the pilgrimage but she will have committed a sin too .

(g) It is not necessary that the *mahram* be a muslim or a free man. A slave or an infidel may also be a *mahram* but a fireworshipper cannot be a *mahram* because the fire worshippers contend that one may marry a *mahram too.* An infidel may be taken as a *mahram* but cannot be relied upon in these times because he may induce the woman to give up Islam . It is necessory to exercise care in this regard.

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(h) If a *mahram* or the husband is not willing to bear the expenses of his journey then the woman will have to pay for his expenses. In such cases the Hajj will be *wajib* for her if she can bear the other's expenses too. Of course if the *mahram* or husband pays for himself then the woman will not be liable to pay that.

(i) A woman cannot compel her husband or a *mahram* to accompany her for the pilgrimage .

(j) It is also necessary for an old woman or a young girl approaching adulthood to have a *mahram* accompany her.

(k) Even an eunuch(a person whose sex is not determined) is required to travel in the company of a *mahram.*

(l) A *mahram* may only accompany the woman when there is no fear of corruption or sexual feelings being aroused . If there is a great possibility that during the journey when they are alone or when they touch each other out of necessity sexual feelings may arise then it is not correct for him to accompany the woman.

(m) If a woman has to be supported while embarking or alighting and her husband is not there and there is possibility of sexual feelings being aroused either in man or woman then they should ovoid touching each other . But if there is no one to help her then they must have a thick cloth in the hand and between themselves; this piece of cloth must be so thick that the body temperature is not felt by either of them.

(n) If it is *fard* for a woman to perform Hajj and she has a *mahram* too to accompany her, then her hsuband cannot prevent her from performing the pilgrimage. However , if she does not have a *mahram* to accompany her, or it is an optional pilgrimage that she wishes to make, then he may stop her from it.

(o) If a woman vows to perform the pilgrimage, her vow is correct but she cannot go for the pilgrimage without the

permission of her husband. If she cannot thus offer the pilgrimage she must give instructions in her Will for someone to do it for her.

(p) If a woman wishes to perform the Hajj on foot then her guardian or husband is within his rights to prevent her from doing so.

(q) A husband has the right to stop his wife from travelling to make the pilgrimage if she goes before the months of Hajj or the time when the people of their city normally go. However, if she goes a day or two before that then he cannot stop her.

(r) A woman is not allowed to go without a *mahram* even if she goes in the company of other women.

Rulling of (v). (a) It is *wajib* for a woman to go for Hajj only when she is not observing the *iddah.* If she is observeing the iddat then it is not *wajib* for her to make the pilgrimage, no matter what type of *iddah* it is - agianst dissolution of marriage, divorce or death of husband, and the divorce may be of any type. The same rule applies in all cases.

(b) If she performs Hajj although she is supposed to abserve the *iddah* , her Hajj will be considered to have been performed but she will have committed a sin.

(c) If the husband divorces his wife during the journey with a *Talltaq Raj' i* then she must continue to stay with him and he too must not separate from her whether they continue the journey or return home. It is better that he retract and take her back. (*Tallaq Raj'i* is a revocable divorce).

(d) If, during the journey, the husband divorces her with *Tallaq Ba' in* then two options are available to the woman depending on the distance they have travelled. If the time taken to travel between her home and Makkah is three

days then she may proceed to Makkah or return home at her choice but it is better that she returns, whether she is accompanied by a *mahram* or not and whether she is at a desolate place or in a city. If the distance between where she is and her point of departure and Makkah is unequal she must go to which ever point is nearer and not to the place that is further. If the distance of her home and Makkah (from her) is three days either way and she is in a city then she must pass the *iddah* in that very city even if she has a *mahram* with her. This is the opinion of Imam Abu Hanifah (رحمة الله عليه) on the other hand, Imam Abu Yusuf and Imam Muhammad (رحمة الله عليه) opine that if she has a *mahram* with her she is allowed to return home even before the *iddah* is over.

(e) If, in the foregoing situation, the woman is in a village or at a desolate place and there is risk to her life and property then it is proper for her to go to such a village or city as is safe. However, in the opinion of Imam Abu Hanifah she may not go out of that second place without passing her *iddah* even if a *mahram* is with her, but in the opinion of Imam Abu Yusuf and Imam Muhammad she is allowed to go if a *mahram* accompanies her.

(C) **ConditionsThat Make The Performance Reliable:** These are the things that make the performance of the pilgrimage reliable and correct. They are :

(i) ***Islam***. This has been discussed earlier and questions relating to it answered under [(A) Conditions on which it becomes an absolute obligation].

(ii) ***Ihram.*** If any one observes the rites of the pilgrimage without the *ihram* then it is not correctly performed.

(iii)**The proper time:** The rites of the pilgrimage must be performed during the months of Hajj and at their proper time. These include the *tawaf*, the *sa'i,* the *wuquf,* and so on.

(iv) **The proper place:** Every rite must be observed at its proper place. Thus, *waquf* should be performed at Arafah, *tawaf* in the *Masjid ul Haram,* sacrifice within the limits of the *Haram* and *rami* at Mina. If any person observes the acts of Hajj be they parts of it, or its *wajib* or *sunnah,* at any place other than the one appointed for them, then those actions will not be correct.

(v) and (vi) **Realisation and Sense**.

(vii) Not to have sexual intercourse after assuming the *ihram* and before the *wuquf* at Arafah. If the pilgrim has a sexual intercourse then his Hajj will not be correct, he will have to observe all the rites but it will also be *wajib* to redeen the Hajj.

(viii) The actions should be performed by the pilgrim himself whether they are its conditions, parts or *wajib.* However, to observe some actions one may appoint an agent under certain circumstances and these will be discussed later.

(ix) The Hajj must be performed the some year when the *ihram* is assumed.

(D) **Conditions That Make Hajj *fard* And The Obligation Is Regarded As Duly Discharged:** These are conditions which when found the Hajj is regarded as an absolute obligation and on meeting them the obligation is considered duly discharged, (i) Profession of Islam at the time of observing Hajj, (ii) Continue to profess Islam until death. If someone apostates and becomes an infidel after performing Hajj then his Hajj becomes invalid. When he converts back to Islam he will have to perform it again if he meets the conditions that make Hajj *farḍ* (iii) Must be a free man. (iv) Adulthood (v) Must be sane (vi) Must perform Hajj himself if he is capable. (vii) Must not invalidate Hajj by having sexaul intercourse. (viii) Must not form an intention on behalf of someone else. (ix) Must

not form an intention for an optional Hajj.

Ruling : If a slave or a minor or an insane person performs Hajj that will not be proper but when a slave is emancipated, a minor attains adulthood or an insane person becomes sane he will have to perform Hajj again provided he meets the condition and has the means and ability.

Ruling: If anyone becomes insane after he assumes the *ihram*, or he was insane before but gained sanity at the time of assuming the *ihram* and formed the intention and recited the *talbiyah* and his guardian guided him through the rites of the pligrimage, then his Hajj is considered duly observed; however, he will have to perform the *tawaf ziyarah* after he regains sanity by himself. *(Sharah al-lubab* p31).

Conclusion: If the condition that makes the Hajj *wajib* are found in a person but he does not perform the Hajj then it is *wajib* that he leaves behind instructions in his Will that someone performs the Hajj for him even if the conditions of performance are not found.

Howerever, if the conditions of performance are found but conditions that make it obligatory are not found then it is not *wajib* to leave instructions in the Will because Hajj is not *fard* when the conditions that make it obligatory are missing.

The Obligatory Acts Of Hajj:

In reality there are three *fard actions in Hajj.(i) Ihram,* It is to form a sincere intention to perform Hajj and to recite the complete *talbiyah;* a detailed discussion will follow, Insha Allah. (ii) *wuquf* at Arafah. It is to be at Arafah at any time between the decline of the sun on 9th ZulHajjah and down of 10th ZulHajjah even if that is for a moment (iii) *Tawaf Ziyarah* It is performed between the morning of tenth ZulHajjah and the twelfth ZulHajjah after shaving

the head or clipping some of its hair.

Ruling: If anyone misses any of these three absolute obligatory acts, his Hajj will not be correct and it will not be corrected even by *dum;* that is sacrifice, or any other thing.

Ruling: It is *wajib* to perform all these three *fard* acts in sequence and at their proper station and time.

Ruling: It is *wajib* to cease to have sexual intercourse before the *wuquf* at 'Arafah, rather, it is linked with the *fard* duties.

The Parts (Basics) of Hajj:

There are two basics of Hajj known as its *Rukn* (pl. *Arkan*). These are the *Tawaf Ziyarah* and the *Wuquf* at 'Arafah. The more important and essential is the *wuquf* at 'Arafah.

The *Wajib* (obligatory Acts) Of Hajj:

There are six *wajib* acts of hajj. (i) To stay at Muzdalifah during the *wuquf* there, (ii) To perform the *sa'i* between Safa and Marwah. (iii) To observe *rami* and that is to cast pebbles at the *Jimar*. (iv) In the case of *Qarin* and *Mutamatta,* to make the sacrifice.(v) To shave the head or clip some hair on it. (vi) For an *Afaqi* that is one who comes from outside the *miqat* to perform the Tawaf Wida.

Caution: Some of the books on Hajj enumerate the *wajibs* of Hajj as upto thirty-five. Actually, they are not all the *wajib* of Hajj directly but they are the *wajib* of different actions performed during Hajj. Fr example like the *wajib* of *ihram*, *tawaf* and so on ; they also include the *wajib* of Hajj and of the conditions of Hajj as such. The direct *wajib* of Hajj are only six. The *wajib* of the various acts of Hajj will be described when discussing those actions, *Inshah Allah.*

Poser: As for the *wajib,* the ruling is that if any of the

wajib is omitted, the Hajj will be deemed to have been performed whether it is omitted intentionally or through forgetfulness. However, *jaza* (or amends) will have to be made for that; it may be in the from of a sacrifice or a *sadaqah* (charity) as we will see in the discussion on crime. However, if a *wajib* is overlooked because of a genuine reason then the *jaza* will not be made.

The *Sunnah* of Hajj:

(i) An *aafaqi* who performs *ifrad* Hajj or a *qiran* Hajj must perform *Tawaf Qudum* (that he will perform on entering the Masjid ul-Haram for the first time). (ii) To perform *ramal* in *Tawaf Qudum*; if he does not do it in this *Tawaf*, then he must do it in *Tawaf Ziyarat* or *Tawaf wida.* (iii) The Imam must deliver the *khutbah* (sermon) at three places - on 7th Zul-Hajjah at Makkah, on the 9th at Arafa[1] and on the 11th at Mina. (iv) To spend the night at Mina on 9th Zul Hajjah. (v) To go to Arafah from Mina after sunrise on 9th Zul-Hajjah. (vi) To move from Arafah after the Imam has left. (vii) To spend the night at Muzdalifah while returning from Arafah. (viii) To have a bath at Arafah. (ix) When Staying at Mina to spend the nights there. (x) To stay at Muhassab while returning from Mina even for a while.

Apart from these there are many other *sunnah* acts that will be enumerated while discussing the actions to which they refer, *Insha Allah.*

Ruling: It is bad to omit a *sunnah* intentionally and there is great reward in observing it. However, there is no *jaza* (reparation) on omitting it.

The Mustahabb And The Makruh:

There are innumerable *mustahabb* and *makruh* acts of Hajj. We have mentioned many of them while discussing

(1) Masjid Nimrah before combined prayers and not at *wuquf* Arafah. (Sheyr Muhammad)

the etiquettes of the journey and many others will be mentioned as relative topics are taken up.

About The Miqat: In the true sense of the term, *miqat* is an appointed time and an appointed place. There are two kinds of the Hajj *Miqat; Miqat Zamani* (miqat of time) and *miqat makani* (miqat of place).

Miqat Zamani:

The *miqat zamani* for Hajj is during the months of Hajj, Shawwal, Zul Qadah and ten days of Zul Hajj.

Ruling: The actions of Hajj are correct only in the month of Hajj whether they are *wajib, Sunnah* or *Mustahabb.* If anything concerning Hajj, apart from the *ihram,* is done before these months it will be wrong. For example, if a *Qarin* or *Mutamatta* performs the *Tawaf* of *Umrah* before the months of Hajj it will not be correct; similarly, if he observes the *sai* of Hajj after the *Tawaf Qudum* but before the months of Hajj it will not be corrrect.

Ruling: It is *makruh tahrimi* (highly detested, almost unlawful) to assume the *ihram* of Hajj before the months of Hajj.

Ruling: If someone assumed the *ihram* before the months of Hajj and made most of the rounds of *Tawaf Qudum* in Shawwal and followed it with the *Sai* of Hajj then this *Sai* will be regarded as validly discharged as part of Hajj but if he performed the *Tawaf* and *Sai* in Ramadan instead of Shawwal then it will not be valid[1].

Ruling: If someone performed most of the rounds of *Tawaf Qudum* in Ramadan and some in Shawwal then too it is not proper. Similarly, if he performed *sai* before

(1) Then if he performs an optional *Tawaf* in Shawwal and follows it with *sai* then that *Tawaf* will be counted as *Tawaf Qudum* and the *sai* of Hajj will stand corrected.(Shayr Muhammad)

Tawaf Qudum even though it were in Shawwal then the *sa'i*[1] is invalid.

Miqat Makani.

These are the places from where it is *wajib* to assume the *ihram.* There are three kinds of *miqat makani,* (i) *Miqat* for the *aafaqi* people (that is, those who live outside the *miqat),* (ii) *Miqat* for the people of *hill* (that is, those who reside within the *miqat* but outside the Haram) and (iii) *Miqat* for the people of Haram (that is, the people of Makkah who live within the limits of Haram).

The Miqat of the Aafaqt:

(i) Zul Hulayfah or Bir Ali is the *miqat* for those approaching from the dirction of Madinah. (ii) *Zat Iraq* is the *miqat* for the people coming from the direction of Iraq. (iii) Juhfah is the *miqat* for those who arrive from the side of Syria and Egypt. (iv) Qarn is the *miqat* for those who come from the direction of Nafd. (v) *Yalamlam* is the *miqat* for the people who come from the side of Pakistan and India. For the folk of Hill and of *Miqat* itself all the land of Hill is *miqat;* they have to assume the *ihram* for Hajj and Umrah from Hill and it is more meritorious to assume it at their home. For the people of Makkah all the land of Haram is *miqat* for assuming the *ihram* of Hajj and all the land of Hill for assuming the *ihram* of Umrah.

Ruling: The *miqat* that applies to the people mentioned against them is also the *miqat* for those people who arrive at Makkah by way of that *miqat.*

Ruling: As for a person who resides beyond a *miqat,* if he undertakes a journey with the intention of visiting

(1) (Provided he has not observed an optional *Tawaf* before *sai* in Shawwal.)

Makkah or *Haram* then it is *wajib* for him to assume the *ihram* of Hajj or Umrah on arriving at the *miqat.*

Ruling: It is immaterial with what intention one goes to Makkah or *Haram* - to perform Hajj or Umrah to transact business or to visit - he has to assume the *ihram* at the *miqat* and it is *wajib* to do so.

Ruling: It is not only allowed to assume the *ihram* before the point of *miqat,* even at one's home, but it is also more meritorious to do so provided there is no likelihood of violating the respect and rules for *ihram.* In that case it is *makruh.*

Ruling: If anyone approaches Makkah by sea or land from such a route that none of the *miqats* mentioned lie on his route then he must choose any of these *miqat* and it is *wajib* that at any point that lies equally (at a distance) with that *miqat* he must assume the *ihram.*

Ruling: If he goes by such a route on which none of the *miqats* lies then he must try to find out the position of any of the *miqats.* If he is not able to find it out then he must think over it and when he is very sure of the position of the *miqat* it is *wajib* that he assumes the *ihram* at that point.

Ruling: He may resort to thinking and surmising about the *miqat* only when he does not know anyone who is aware of the *miqat* and its neighbourhood. If there is anyone who know of its whereabouts, then it is *wajib* to enquire from him. However if both of them are equally unaware of the position of any of the *miqats* and the results of their individual surmises differ from each other, they may assume the *ihram* in accordance with his own surmise and must not rely on the opinion of the other.

Ruling: The word of an unbeliever is not to be relied upon. For instance, if an unbeliever in a ship advises of the neighbourhood of a *miqat* then he must not be

trusted; however if a Muslim member of the ship's staff, who is just and has been travelling by that route and is familiar with it, gives the information then he may be relied upon.

Ruling: If two *miqats* fall on the route of a traveller then he must assume the *ihram* at the first *miqat.* If he delays the *ihram* until the second *miqat* then too it is proper and *dum* or animal sacrifice will not be applied on him. Similarly, if anyone has the neighbourhood of two *miqats* on his route then it is more virtuous to assume the *ihram* at the first.

Ruling: If anyone does not know about the neighbourhood of a *miqat* or the areas around it and has no one to inform him about that then it is *wajib* for him to assume the *ihram* two *manzil* (stages) before Makkah. For example, if a traveller from India sailed by ship and could not learn about the neighbourhood of a *miqat* and no one was there to guide him then he will assume the *ihram* at Jaddah because that is two *manzil* (stages) before Makkah.

Ruling: If a traveller has a *miqat* on his route and subsequently the neighbourhood of another *miqat* then it is *wajib* for him to assume the *ihram* at the first *miqat.* The neighbourhood of the second will not be relied upon.

Ruling: The people of Madinah or the *aafaqis* who travel to Makkah from Madinah must assume the *ihram* at *Zul Hulayfah* that is, *Bir Ali.* It is *makruh* to travel without donning *ihram* upto *Juhfah*[1] and assume the *ihram* there.

Ruling: It is more virtuous to assume the *ihram* at the *miqat* that applies to one's native land. In the same

[1] (Juhfah is not easily known, people assume the *ihram* at *Rabigh.*)

way, it is more meritorious to assume it at the first point of the *miqat* although one is allowed to postpone it to its last point.

Ruling: Once an *Aafaqi* arrives at Makkah and absolves himself of the restrication of the *ihram* by performing the *umrah* then his *miqat* thenceforth becomes the one of the people of Makkah. To perform Hajj, he will adopt the *ihram* within the Haram and to perform the *umrah,* he will assume the *ihram* at the hill although it is more meritorious to assume it at *Tan`im.*

Rulings: If a resident of *Makkah* goes beyond the *miqat* then it is *wajib* for him too to assume the *ihram* at a *miqat* like an *aafaqi.*

To Pass Over The *Miqat* Without Assuming The Ihram

Rulings

(1) If an adult, sane Muslim who lives beyond the *miqat* and desires to enter Makkah for Hajj, Umrah or any other purpose passes over the *miqat* without assuming the *ihram*, he has committed a sin. It is *wajib* for him to return to the *miqat.* If he does not come back to the *miqat* but assumes the *ihram* at any point within it then it is *wajib* for him to offer a *dum* , if he comes back to the *miqat* and assumes the *ihram* there then he is absolved of the penalty (of *dum*).

(2) If any one passes over the *miqat* without assuming the *ihram* but assumes it at a later point and before arriving at Makkah returns to the *miqat* and there recites the *talbiyah* in full then he is not required to offer a *dum*. However, if he does come back to the *miqat* after assuming the *ihram* but does not recite the *talbiyah*[1] at the *miqat* then he is

[1] (This is the opinion of Imam Abu Hanifah According to Sahibayn the recitation of talbiyah is not a condition.[Sahibayn means Imam Abu Yusuf and Imam Muhammad]

not relieved of the penalty of *dum*.

(3) If a person passes over the *miqat* without having assumed the *ihram* which he assumed after going down some distance and enters Makkah but before he observes any of the deeds of Hajj (for instance, he did not even commence the first round of Tawaf), he returns to the *miqat* and recites the *talbiyah* then he is not required to offer a *dum*.

(4) If anyone goes past the *miqat* without assuming the *ihram* and then dons it further down than it is *wajib* for him to return to the *miqat*. If he does not come back to it then he has committed a sin and it is *wajib* for him to offer a *dum*. The implication is that if there is time to return and there is no likelihood of his missing the Hajj then it is *wajib* for him to come back to the *miqat* and recite the *talbiyah*.

(5) It is *wajib* to return to the *miqat* if there is no risk to life and property and the traveller is not inflicted with an illness or any such thing otherwise it is not *wajib*. However , he has committed a sin and must ask for forgiveness and must repent and he must offer a *dum*.

(6) If anyone assumes the *ihram* after passing over the *miqat* and does not return to it until after he has commenced some of the deeds (of the pilgrimage) then he is not absolved of the *dum*.

(7) As for a person who crosses over any *miqat* without having assumed the *ihram* it is not *wajib* for him to return to the same *miqat* but it is enough for him to come to any of the *miqats* mentioned earlier. However, it is better for him that he return to the very *miqat* that he had gone by.

(8) If an *aafaqi* (a person who lives outside the *miqat*) wishes to go to a place outside the limits of the Haram but within the Hill for a contingency and he has no intention to go to Makkah to perform Hajj or Umrah then it is not

wajib for him to don the *ihram* at the *miqat*. Later, he may even enter Makkah from that place without the *ihram* and he will not have to offer a *dum*, etc. Once he has arrived at that place, he invites on himself the same regulations that apply to the folk of the area. If he decides to perform Hajj or Umrah from there then he will be required to assume the *ihram* at their *miqat* - that is the Hill.

(9) Only the intention of a person whether he will proceed to Makkah or any other place formed at the *miqat* will be reliable. If he forms an intention after crossing over the *miqat* of going anywhere else while he had intended to go to Makkah when he was at the *miqat* then it will be *wajib* for him to offer a *dum*.

(10) If an *aafaqi* enters the *Haram* or Makkah without having assumed the *ihram* then it is *wajib* for him to perform Hajj or *Umrah* and if he has entered it many times in this manner then against every entry without the *ihram* he is liable to perform Umrah or Hajj as a *wajib*.

(11) The Hajj or *Umrah* that a person finds himself liable to perform because of entering Makkah or the *Haram* without donning the *ihram* will stand for his *fard* Hajj or a Hajj or *Umrah* that he has vowed to perform. This will be so in spite of the fact that he may not have formed an intention to replace it. Besides, it will not be *wajib* to perform another Hajj and *Umrah*. However this is so on condition that the Hajj or *Umrah* is performed the very year he had entered (Makkah or *Haram* without the *ihram*). If that year has gone by then it will be *wajib* for him to perform a separate Hajj or Umrah.

(12) As for those people who reside at the *miqat* or somewhere between it and the Haram; when they wish to go to Makkah to perform Hajj or *Umrah* then it is *wajib* for them to assume the *ihram*. If they go to Makkah not with the intention to perform Hajj or *Umrah* then it is not

necessary for them to don the *ihram* while going there. They may enter Makkah without *ihram*. The same applies to an *aafaqi* who is staying there after observing Hajj or *Umrah,* he invites on himself the same rules as the local people. Similarly, if an *aafaqi* person goes to his homeland somewhere in the Hill and there he made an intention to visit Makkah then he may go to Makkah from there observe the same rules as apply to the folk of Hill; they are permitted to enter Makkah without donning the *ihram*.

THE WISDOM BEHIND THE *MIQAT* OF TIME :

The wisdom behind appointing specified months and specified time for Hajj is that all people assemble together at the appointed time and demonstrate the symbols of Islam and its power and strength. Besides, there are many advantages in doing something together at the same time; everyone is helped and supported by the other. If a time was not specified for it then there would have been disunity in the observance of this duty and because of various times of its observance people would not have reaped the benefit of collective observance of Hajj and would have faced many problems and difficulties

كمالايخفى على ارباب البصيرة

(as is not hidden from the people of insight).

The lunar calendar has been given preferance over the solar calendar to allow for the changing seasons. Thus, Hajj will be observed in different months of the year and the summer and winter seasons. Further, the Arabs use the lunar calender not the solar calender and generally the former is easier to use. The changing phases of the moon make it easy to recognise the dates and the advent of a fresh month. It is an obvious indication which facility the solar month does not afford.

THE WISDOM BEHIND THE MIQAT OF PLACE :

As we have already stated the aim of Hajj is truly to demonstrate adoration and to surrender personal ambition and desires. People come from different places and directions to perform the pilgrimage. Some travel for two months, some for six and others more or less. If it was stipulated that the pilgrims assume the *ihram* at their points of departure that would have caused immense hardship although some of the pious slaves of Allah have done that too; generally, however, it would have been very inconvenient. Therefore, the Holy Prophet ﷺ kept our convenience in mind and specified particular well-known places on all sides of Makkah from where a pilgrim may adopt a unique appearance to show deep respect and esteem entering the House of Allah. The *miqat* of Madinah is the most distant of all *miqats*. He did so because Madinah has the distinction of being the receptable of revelation, the centre of faith and religion, and the objective of the *hijrah* (migration). Therefore, her residents are expected to demonstrate a greater degree of respect and esteem to the House of Allah.

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ABOUT THE IHRAM

***IHRAM* :**

Ihram means to make something unlawful. Once the pilgrim forms a firm intention to perform Hajj and recites the *talbiyah* certain things that are lawful[1] to him and permitted become unlawful. This is why this (condition of the pilgrim) is known as (assumption of) the *ihram*. Figuratively, the two sheets that he winds round himself are known too as the *ihram*.

KINDS OF *IHRAM* :

There are four kinds of *ihram*. (i) *Ihram* only for Hajj; it is known as *ifrad*. (ii) *Ihram* only for *Umrah* which is known as *Tamattu* provided it is assumed in the month of Hajj. (iii) *Ihram* for Hajj and *Umrah* together; it is known as *Qiran*. (iv) *Ihram* for *Umrah* alone whether it is before the days of Hajj or after that.

THE METHOD OF ASSUMING THE *IHRAM* :

When a person intends to assume the *ihram* he must first have a haircut or shave off the hair, remove hair from the armpits and below the navel. If he does not shave off the head then he must comb the hair neatly. If his wife accompanies him then it is *mustahabb* to have a sexual intercourse with her. Then he may have a bath with the intention of going into the state of the *ihram*, if he does not have a bath he must perform ablution. He must cast off the normal stitched clothes and wrap round the waist a sheet of cloth to cover his lower body and place another sheet on his upper torso. He may apply perfume but such

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[1] These will be described later

that it leaves only the fragrance and no stain (that is traces of the material with which it is formed do not remain on the sheets only the fragrance stays). Then he may pray two *raka'at* optional prayer with the intention of the *ihram*, reciting the *surah al-Kafirum* (no.109) and *al-Ikhlas* (no.112) in the first and second *raka'ah* respectively. On finishing the prayer with the salutation, he may be seated facing the *Qiblah* and uncover his head and form the intention at that same place.

THE WORDS OF INTENTION FOR *IHRAM* OF HAJJ :

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْحَجَّ فَیَسِّرْهُ لِیْ وَتَقَبَّلْهُ مِنِّیْ

O Allah ! I intend to perform Hajj. Make it easy for me and grant Your acceptance to it as from me.

***Ihram* For *Umrah* :**

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَیَسِّرْهَا لِیْ وَتَقَبَّلْهَا مِنِّیْ

O Allah! I intend to perform the Umrah. Make it easy for me. And grant Your approval to it as from me.

***Ihram* for *Hajj* and *Umrah* :**

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْحَجَّ وَالْعُمْرَةَ فَیَسِّرْهُمَا لِیْ وَتَقَبَّلْهُمَا مِنِّیْ

O ALLAH! I intend to perform the Hajj and the Umrah, make that easy for me and grant Your acceptance to both as from me.

If the pilgrim does not remember the Arabic words then he may form the intention in his own language.

Then he may recite the *talbiyah* in an audible voice three times. The *talbiyah* is :

لَبَّیْكَ اَللّٰهُمَّ لَبَّیْكَ لَبَّیْكَ لاَ شَرِیْكَ لَكَ لَبَّیْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ

لَكَ وَالْمُلْكَ لاَ شَرِیْكَ لَكَ

Here I am O ALLAH! Here I am. Here I Am, You have no partner. Here I am. Surely, all praise and blessings are Yours and the sovereignty. No partner do you have!

Then he may invoke blessings on the Prophet ﷺ and make supplications for himself. The following supplication is *mustahabb* after the *talbiyah*:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ وَاَعُوْذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

O Allah! I ask You for Your pleasure and Paradise and I seek Your protection from Your wrath and the Fire.

If he performs the Hajj for the first time then he must be careful to form the intention of the *fard* Hajj and it is better to utter it orally. Once the intention is formed and the *talbiyah* recited, the *ihram* is regarded as assumed or the pilgrim is said to be in a state of *ihram*.

KINDS OF HAJJ :

There are three kinds of Hajj, *ifrad, qiran, and tamattu.* The Hajj is *ifrad* when the *ihram* is assumed for Hajj only. It is *qiran* when the *ihram* is assumed for Hajj and *Umrah* together. If *Umrah* is performed in the month of Hajj and then before returning home the pilgrim assumes the *ihram* for Hajj then that Hajj is known as *tamattu*.

RULING : It is proper to perform any of the three types of Hajj. However, according to the Hanafi school of thought the most meritorious Hajj is *qiran*. The next in order is *tamattu* followed by *ifrad*.

RULING: An *aafaqi* person has the option to assume *ihram* for any one of the three types of Hajj. However, the

residents of Makkah are not allowed to perform the *qiran* or *tamattu* Hajj.

CONDITIONS THAT MAKE THE *IHRAM* PROPER :

For *ihram* to be proper, it is necessary that (i) the pilgrim profess Islam and (ii) form the intention or recite the *talbiyah* this can instead be replaced with any other zikr, or one can place a belt round the neck of the *hadyi* and to take it on a round.

Ruling: It is not enough for the *ihram* to be proper to form the intention mentally to perform Hajj. The pilgrim must recite the *talbiyeh* also or do something that replaces it. In the same way he will not have assumed the *ihram* if he merely recites the *talbiyah* and does not form the intention. In short to have assumed the *ihram* it is necessary to form the intention as well as to recite the *talbiyah*[1].

Ruling: No particular time, place, appearance or state is required to observe for the *ihram* to be proper. If anyone wears stitched garments and assumes the *ihram* that would be proper although it is *makruh* to don *ihram* in this way and if he goes on wearing those garments after he has assumed the *ihram* then he invites on himself *jaza* (recompense - that is *dum* or *sadqah* , as *wajib.* This will be discussed later on.

The *wajib* of *ihram:*

(i) To assume the *ihram* at the *miqat* and (ii) to refrain from the prohibitions during the state of *ihram.*

(1) It is *wajib* to recite the *talbiyah* once.

The *Sunnah* Of The *Ihram:*

(i) To assume the *ihram* in the month of Hajj.
(ii) To assume the *ihram* at the *miqat* applicable to the pilgrim's homeland when he arrives at it.
(iii) To have a bath or perform abulation .
(vi) To use two sheets, one for the body waist-down and another for the upper portion of the body .
(v) To offer two *rakat* voluntary prayer.
(vi) To recite the *talbiyah*
(vii) To recite the *talbiyah* three times.
(viii) To recite the *talbiyah* in a loud voice.
(ix) To apply perfume (before forming the intention of the ihram).

The *Mustahabb Of* The *Ihram:*

(i) To clean oneself of dirt.
(ii) To clip the nails.
(iii) To remove hair from the armpit.
(iv) To shave hair below the navel.
(v) To have a bath with the intention of donning the *ihram.*
(vi) To use white sheet, new or washed.
(vii) To wear slippers.
(viii) To form the intention of *ihram* with the tongue.
(ix) To form the intention while sitting down after offering the prayer.
(x) To assume the *ihram* before the point of *miqat.*

The Rule Of The *Ihram.*

Once the *ihram* ia assumed then the rule is that unless the purpose for which it is assumed is achieved it must not be relinquished. Even if the pilgrim happens to commit something that causes the *ihram* to be void then too he must go through all the rites of Hajj and if he misses the

Hajj then he must perform *Umrah* to become *halal* (lawful) that is, free of the restrictions of the *ihram*. If someone prevents him from performing Hajj then he must sacrifice a *Hadyi* and become *halal*.

THE RULINGS FOR THE *IHRAM*

About The Intention:

(i) It is necessary to make a mental intention of the assumption of the *ihram*.To make it with tongue is merely recommended.The intention must be made mentally for the type of *ihram* assumed - *ifrad, qiran* or *tamattu*. If anyone forms the intention in his mind but does not utter anything verbally then intention is valid .

(ii) If he made a mental intention of performing *Qiran* Hajj but verbally he uttered the words *ifrad* or *tamattu* then what he had intended mentally is reliable and the verbal is unreliable.

(iii)It is a condition that the intention be accompanied by the *talbiyah* as we have stated earlier.

(iv) If anyone merely wears the sheet of *ihram* but does not form an intention to perform Hajj or *Umrah* then too his *ihram* is in order. He has an option before he begins the deeds of Hajj or *Umrah* to make the intention for one of them. If he does not do so but performed a *tawaf* or one round of it for *umrah* or completed a round of *tawaf* without forming an intention for *Umrah* then this *ihram* will be regarded as one for *Umrah*. But if before performing the *tawaf* he made the *wuquf* at Arafah then this *ihram* will be regarded as one for Hajj, if no intention was formed.

(v) If a person assumed the *ihram* for Hajj but did not specify whether it is *fard* or optional then it will be regarded as Hajj *fard* if he was obliged to perform Hajj. If he formed an intention to perform Hajj against a vow or an optional Hajj or on behalf of someone else then his intention will be considered in determining the type of his Hajj.

(vi) If anyone assumed the *ihram* for Hajj or *Umrah* or

Hajj then he must perform *Umrah* to become *halal* (lawful) that is, free of the restrictions of the *ihram*. If someone prevents him from performing Hajj then he must sacrifice a *Hadyi* and become *halal*.

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(v) If a person assumed the *ihram* for Hajj but did not specify whether it is *fard* or optional then it will be regarded as Hajj *fard* if he was obliged to perform Hajj. If he formed an intention to perform Hajj against a vow or an optional Hajj or on behalf of someone else then his intention will be considered in determining the type of his Hajj.

(vi) If anyone assumed the *ihram* for Hajj or *Umrah* or

qiran but later forgot the intention he had formed then he must perform Hajj and *Umrah* both and in the manner of a *qarin* he must perform Umrah before he performs Hajj but he will not be a *qarin* in the eyes of Shariah; hence, he will not be liable to offer the *hadyi* and sacrifice of *Qiran.*

(vii) If a person performs Hajj on behalf of someone else then he must state so in his intention mentally and orally recalling that person's name and he must say that he will perform Hajj on his behalf and has assumed the *ihram* on his behalf.

Rulings of the *Ihram* About the *Talbiyah:*

(i) The *talbiyah* must be spoken out with the tongue and it will not be enough if recalled mentally.

(ii) A dumb person though he may not be able to speak the words must move his lips (tongue).

(iii) Every form of *zikr* through which one extols Allah may replace the *talbiyah*, for example (الحمدلله) or (لااله الاالله) and so on.

(iv) The *talbiyah* may be recited in any language -- Urdu, Persian, Turk -- even if the pilgrim is able to speak it in Arabic. However, it is better to recite it in Arabic.

(v) The reciting of the particular words of *talbiyah* that are reproduced earlier is *sunnah*, not a condition. If anyone recites some other words of *zikr* at time of assuming the ihram then that would be proper but it is *makruh* to omit the *talbiyah.*

(vi) To recite the *talbiyah* or any other *zikr* once at the time of assuming the *ihram* is *fard* and to repeat it is *sunnah.* When anyone recites the *talbiyah* he must do so three times.

(vii) It is an emphasised *mustahabb* to recite it at every change in the state of a person - in the morning and at evening fall, on arising or sitting down, while going out or

coming in the house, on meeting people or taking their leave, while embarking and alighting, on ascending or descending, and so on.

(viii) A pilgrim must not talk with anyone while he recites the *talbiyah.* It is also *makruh* for anyone to greet one who recites the *talbiyah.*

(ix) If anyone greets a pilgrim who is reciting the *talbiyah* (with a *salam),* the pilgrim is allowed[1] to respond to him (with *salam*) during the recital of the *talbiyah* although it is better to respond after completing the recital unless the first person has gone away.

(x) The *talbiyah* must also be recited after the *fard* and optional prayers. During the *ayyam tashriq,* one must recite the *takbir* before the *talbiyah.* If anyone recites the *talbiyah* without reciting the *takbir* then *takbir* may not be recited. However, the talbiyah is not recited any more after the *rami* (casting of pebbles) on the tenth and only the *takbir* is recited in the remaining days.

(xi) If the *masbuq*[2] recites the *talbiyah* with the imam then his prayer is nullified.

(xii) It is *mustahabb* to recite the *talbiyah* frequently.

(xiii) If there are some people together they must not recite the *talbiyah* in one voice but they must recite it each on his own.

(xiv) It is *masnun* to raise the voice in reciting the *talbiyah* but not to such an extent that the reciter himself is put to difficulty or those praying or sleeping are disturbed.

(xv) The *talbiyah* may be recited also in the *Masjid ul Haram,* at *Mina*, *Arafah* and *Muzdalifah* but it must

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[1] (But it is not wajib. (shayr Muhammad)

[2] (*Masbuq* is one who joins the congregation late after the Imam has offered some prayer. The *masbuq* completes his prayer after the Imam's salutation.)

not be recited aloud in the mosque.
(xvi) The *talbiyah* must not be recited when performing the *tawaf* and *sa'i*[1].
(xvii) It is *mustahabb* to add words to the *talbiyah* but these words may not be added in-between and they may be added at the end .For example:

لَبَّيْكَ اِلٰهُ الْخَلْقِ لَبَّيْكَ

Here I am, O God of the creation Here I am!

لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ وَالرَّغْبٰى اِلَيْكَ

Here I am! Ready to obey. The good, all of it is in your hands. To you is the petition.

(xviii) It is *makruh* to cut down the words of the *talbiyah.*
(xix) When the pilgrim sees something surprising or unusual he must say

لَبَّيْكَ اِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ

Here I am! Surely, the luxury is the comfort of the Here after !

(xx) A woman is not allowed to recite the *talbiyah* in a loud voice[2].

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[1] (That is, in performing *tawaf ziyarah, tawaf umrah, tawaf sadar* or *tawaf nazar* (vow) or *tawaf tatawa`*. A *Qarin* may recite the *talbiyah* in *tawaf* umrah, optional *tawaf* and *tawaf qudum.* A *mufrid* may recite in *qudum* and optional *tawaf;* but not aloud lest he disturbs those who perform the *tawaf.* But it is superior to make the recommended supplication. As for *hajj sa`i*, the *talbiyah* must not be recited in it after *tawaf ziyarah* or in *sa'i* for *umrah* but if the *hajj sa`i* is performed after *tawaf* qudum then it is *mustahabb* to recite the *talyiyah.* (Shayr Muhammad))

[2] That is she may not recite it in such a loud voice that non-mahram may hear her.

(xxi) The *talbiyah* is recited during Hajj upto the *rami.* It is not said no more once the *rami* of the *Jamrah Uqbah* is taken up. He may not recite it thereafter.
While performing *Umrah,* the *Italbiyah* is recited till the *tawaf* commences[1]

(Rulings of the ihram) About The Bath:
(i) It is *musnun* to have a bath for *ihram.* It is taken merely to obtain cleanliness. Therefore it is also *musnun* for a menstruating woman and for a woman confined on childbirth and also the child.
(ii) If anyone had a bath for the *ihram* but his ablution is nullified before he assumes the *ihram* then he will not gain the virtues of the bath. However according to some ulama he will receive the virtues thereof.
(iii) If anyone cannot have a bath then he may perform ablution and although it is proper to assume the *ihram* without having a bath or performing ablution, it is nevertheless *makruh.*
(iv) It is not customary to perform *tayammum* (cleansing with clay) against bath for the *ihram* if water is not available. Of course, if one has to offer prayers and does not find water then he may perform *tayammum* and pray .

(Rulings of the *ihram*) About Dress:
(i)The upper sheet of the *ihram* must be so big that the pilgrim may easily have it below the right armpit and over the left shoulder. The sheet for the lower part of the body waist-down must be sufficiently large to hide it very well.
(ii) One is disallowed to wear a shirt ,trousers,vest,or any garment that is stitched on the pattern of the body when

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[1] That is it is stopped with the first commencing *istilam* and not after the first circuit. (Shayr Muhammad)

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(iii) One is allowed to have either of the sheets stitched from the middle but it is better that the clothes of *ihram* be unstitched.

(vi) It is excellent if the cloth of the *ihram* is white.

(v) The pilgrim is allowed to have over him a blanket .quilt etc. (but he must leave his head and face uncover).

(vi) In a state of *ihram*, even one sheet is enough and one is permitted to have more than two. One may even have coloured sheet for the *ihram* but these should not be dyed with saffron or red dye.

(Rulings of *ihram*) About Prayer Of *Ihram:*

(i) It is *musnun* to offer two *raka'at* optional prayer while forming the intention to assume the *ihram* at a time that is not *makruh*.

(ii) If anyone formed an intention for the *ihram* after offering the *fard* prayer then too it is enough although it is better to observe two *raka'at* optional prayer separately for it.

(iii) It is *mustahabb* to offer the two *raka'at* and assume the *ihram* at a mosque, if it is there at the *miqat*.

(iv) While one is allowed to assume the *ihram* without offering the prayer, it is nevertheless *makruh*. However, it will not be *makruh* to assume the *ihram* without observing prayer if the time is *makruh* to offer prayers.

(v) A women is not allowed to offer prayer while she menstruates or passes through post childbirth period (of bleeding). Therefore, such a women must have a bath or perform ablution and while sitting in the direction of *qiblah* she may form the intention and recite the *talbiyah*; she must not offer the prayer.

(vi) The prayer for the *ihram* may be offered with the head duly covered and the shoulders, both of them, covered with the sheet. The *idtiba* (having the sheet pass below

the right armpit over the left shoulder) is observed only in *tawaf*. After the prayer of *ihram*, everyother prayer will be observed with the head uncovered as long as the pilgrim is in the state of *ihram*. One is disallowed to cover one's head while in the state of *ihram* even while he offers prayer.

(Rulings of *ihram*) About The Ihram Of The Unconscious Person And The Sick :

(i) If a person becomes unconscious while assuming the *ihram* (as might happens in the ship) then his companion may before or after assuming his own *ihram - form* an intention on behalf of the unconscious person and recite the *talbiyah* for him too.When his companion forms the intention and recite the *talbiyah* ,his *ihram* is regarded as assumed.

(ii) It is not necessary to wait for the instructions from the unconscious person. Whether his instructions are received or not, once his companion assumes the *ihram* for him, his *ihram* will be deemed to have been peroperly assumed.

(iii) In order to assume the *ihram* on behalf of an unconcious man it is not required to discard the stitched garments that he might have on him. His *ihram* will be deemed to be perfectly assumed without his clothes being removed.

(iv) When he regains consciousness, he may determine the type of *ihram* and go through the remaining duties of Hajj by himself, and refrain from the prohibitions of the *ihram*. However, if he does not regain consciousness, then if the person who had formed the intentions on his behalf, or any other person, goes through the *wuqaf* at Arafah, the *tawaf* and other rites forming the intention on his behalf, the Hajj will be deemed to have been performed. It is not necessary to carry the unconscious person along but it is

one is in a state of *ihram.*

(iii) One is allowed to have either of the sheets stitched from the middle but it is better that the clothes of *ihram* be unstitched.

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(iv) When he regains consciousness, he may determine the type of *ihram* and go through the remaining duties of Hajj by himself, and refrain from the prohibitions of the *ihram.* However, if he does not regain consciousness, then if the person who had formed the intentions on his behalf, or any other person, goes through the *wuqaf* at Arafah, the *tawaf* and other rites forming the intention on his behalf, the Hajj will be deemed to have been performed. It is not necessary to carry the unconscious person along but it is

better. As for the person who observes the *tawaf* and *sa'i* on behalf of the unconscious person, he must perform his own *tawaf* and *sa'i* properly. A single *tawaf* and *sa'i* will not be enough for both of them[1].

(v) If the unconscious person happens to do something that is disallowed in the state of *ihram* then only he is liable to suffer the *jaza* (recompence) and not the one who had formed the intention on his behalf.[2]

(vi) If anyone, who has assumed the *ihram* for himself and for the unconscious person, happens to do something that is disallowed in the state of *ihram* then only one *jaza* will be *wajib*[3].

(vii) If anyone becomes unconscious after he had assume the *ihram* then it is *wajib* to have him together at Arafah and during the *tawaf* and so on and the agency of another person will not be enough. When he is being taken round the *tawaf* , the person who takes him round is bound as a condition to form the intention of *tawaf* .

(viii) If anyone carries himself the unconscious person and form the intention of *tawaf* on his own behalf too then one *tawaf* will suffice for both of them.[4]

(ix)If the person who carries the unconscious performs the *tawaf* for Hajj himself but guides his unconscious companion through *tawaf* for *Umrah* or so, then too it is allowed. There is no harm in the diversity of intentions[5].

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[1] If he is taken along,a single *tawaf* and *sa'i* is enough because the unconscious person will be present in *tawaf*, however,a separate intention will be made on behalf of the unconscious. (Shayr Muhammad)

[2] It is *wajib* that the stitched garments may be removed from the unconscious man. (Shayr Muhammad).

(3)(The *ihram* of the unconscious person belongs to him alone .) (Shayr Muhammad)

[4] Provided he had formed an intention to perform the *tawaf* on behalf of the unconscious man too. (Shayr Muhammad)

[5] However ,it is necessary to form an intention to perform the *tawaf* on behalf of the unconscious person. (Shayr Muhammad)

(x)If anyone is sick but not unconscious and fell asleep at the time of assuming the *ihram* but, before he fell asleep, he instructed someone to assume the *ihram* on his behalf and that person complied with his instructions and assumed the *ihram* for him then that will be proper .When he wakes up he must observe the remaining duties of Hajj himself and keep away from the prohibitions of the *ihram*. If someone assumes the *ihram* for him without his permission then that will not be proper. Similarly, if such a sick person is guided round by another through the *tawaf* while he is asleep then too it is a condition that he have his fresh instructions and the compliance must be forthwith. If he had taken the sleeping sick person round the *tawaf* without his permission or sometime after receiving the permission then the *tawaf* will not be valid.

(Rulings of the *ihram*) About The *Ihram* Of A Minor And An Insane Person:

(i) If a minor child is intelligent then he must assume his *ihram* himself and perform the duties of Hajj too. He must observe all the duties in the manner of an adult person. If he is unintelligent and very young then his guardian will assume the *ihram* on his behalf.

(ii) If an unintelligent young child performs the duties himself or assumes the *ihram* himself then his duties and *ihram* are not proper. However, if an intelligent child himself assumes the *ihram* and performs his duties then that is in order.

(iii) A guardian cannot assume the *ihram* on behalf of an intelligent child.

(iv) If an intelligent child can go through his duties then he must observe them himself but if he cannot then his guardian must do them for him; however, the child must offer the prayers and observe the *tawaf* himself, not his

better. As for the person who observes the *tawaf* and *sa'i* on behalf of the unconscious person, he must perform his own *tawaf* and *sa'i* properly. A single *tawaf* and *sa'i* will not be enough for both of them[1].

(v) If the unconscious person happens to do something that is disallowed in the state of *ihram* then only he is liable to suffer the *jaza* (recompence) and not the one who had formed the intention on his behalf.[2]

(vi) If anyone, who has assumed the *ihram* for himself and for the unconscious person, happens to do something that is disallowed in the state of *ihram* then only one *jaza* will be *wajib*[3].

(vii) If anyone becomes unconscious after he had assume the *ihram* then it is *wajib* to have him together at Arafah and during the *tawaf* and so on and the agency of another person will not be enough. When he is being taken round the *tawaf*, the person who takes him round is bound as a condition to form the intention of *tawaf*.

(viii) If anyone carries himself the unconscious person and form the intention of *tawaf* on his own behalf too then one *tawaf* will suffice for both of them.[4]

(ix)If the person who carries the unconscious performs the *tawaf* for Hajj himself but guides his unconscious companion through *tawaf* for *Umrah* or so, then too it is allowed. There is no harm in the diversity of intentions[5].

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[1] If he is taken along,a single *tawaf* and *sa'i* is enough because the unconscious person will be present in *tawaf*, however,a separate intention will be made on behalf of the unconscious. (Shayr Muhammad)

[2] It is *wajib* that the stitched garments may be removed from the unconscious man. (Shayr Muhammad).

(3)(The *ihram* of the unconscious person belongs to him alone .) (Shayr Muhammad)

[4] Provided he had formed an intention to perform the *tawaf* on behalf of the unconscious man too. (Shayr Muhammad)

[5] However ,it is necessary to form an intention to perform the *tawaf* on behalf of the unconscious person. (Shayr Muhammad)

(x)If anyone is sick but not unconscious and fell asleep at the time of assuming the *ihram* but, before he fell asleep, he instructed someone to assume the *ihram* on his behalf and that person complied with his instructions and assumed the *ihram* for him then that will be proper .When he wakes up he must observe the remaining duties of Hajj himself and keep away from the prohibitions of the *ihram*. If someone assumes the *ihram* for him without his permission then that will not be proper. Similarly, if such a sick person is guided round by another through the *tawaf* while he is asleep then too it is a condition that he have his fresh instructions and the compliance must be forthwith. If he had taken the sleeping sick person round the *tawaf* without his permission or sometime after receiving the permission then the *tawaf* will not be valid.

(Rulings of the *ihram*) About The *Ihram* Of A Minor And An Insane Person:

(i) If a minor child is intelligent then he must assume his *ihram* himself and perform the duties of Hajj too. He must observe all the duties in the manner of an adult person. If he is unintelligent and very young then his guardian will assume the *ihram* on his behalf.

(ii) If an unintelligent young child performs the duties himself or assumes the *ihram* himself then his duties and *ihram* are not proper. However, if an intelligent child himself assumes the *ihram* and performs his duties then that is in order.

(iii) A guardian cannot assume the *ihram* on behalf of an intelligent child.

(iv) If an intelligent child can go through his duties then he must observe them himself but if he cannot then his guardian must do them for him; however, the child must offer the prayers and observe the *tawaf* himself, not his

guardian.

(v) An intelligent child must perform *tawaf* on his own while an unintelligent child must be carried by his guardian round for the *tawaf*. The same applies for the *wuquf* of Arafah, *sai* and *rami* etc.

(vi) The guardian must protect the child from violating the prohibitions of the *ihram*. However, if the child happens to do something that is prohibited then the *jaza* (recompense) is not *wajib* neither on the child nor on the guardian.

(vii) When the *ihram* is assumed for a child then the stitched clothes must be discarded from his person and two sheets wrapped round him.

(viii) Hajj is not *fard* for a child so his performance will be an optional Hajj.

(ix) A child is not bound to observe the *ihram*. If he omits all the deeds or some of them then he is not liable to a *jaza* or redeeming deed.

(x) The nearest related guardian who is with the child must assume the *ihram* on his behalf. For instance, if both father and brother are with him then it is preferable that his father assumes the *ihram* for him. However, if his brother or anyone else assumes it for him, then too it is in order.

(xi) The rulings for an insane person in every case are the same as for an unintelligent child. However, if anyone becomes insane after assuming the *ihram* then there is a difference of opinion on whether or not the *jaza* is applied to him when he violates the prohibitions of the *ihram*. To be on the safe side, it is better if he subjects himself to *jaza*; his Hajj will be regarded correct without any doubt[1]

[1] This applies to those deeds where forming an intention is a condition, like *tawaf* etc. His companion may, as an agent form the intention too on his behalf.[Shayr Muhammad]

However, if he was insane before the *ihram* was assumed by his guardian on his behalf and then turned sane and if, on gaining his senses, reassumed the *ihram*, this time on his own and performed his duties of Hajj himself then his *fard* Hajj is deemed duly fulfilled.

(Rulings of the *Ihram*) About The *Ihram* Of A Woman:

(i) The *ihram* of a woman is like the *ihram* of a man. The only differences are that it is *wajib* for a woman to cover her head[1] but she is not allowed to let any cloth touch her face and she is allowed to wear stitched garments.

(ii) A woman is not allowed to appear before a male stranger without wearing a veil. Therefore, she must have something over her forehead that may support a veil to hide her face without touching it.

(iii) It is proper for a woman to wear stitched garments in a state of *ihram*. She may even wear coloured clothes but they must not be dyed with saffron; if they are then she must wash them so thoroughly that the fragrance vanishes from them.

(iv) Awoman is allowed to wear jewellery, socks and gloves while she is in a state of *ihram*. However, it is better that she does not use them.

(v) A woman is disallowed from reciting the *talbiyah* in a loud voice. She may, however, recite it in a voice audible to herself.

[1] The woman must cover her head with a small cloth when she is in the state of *ihram* so that she does not uncover her head. The command to cover her head is as a *wajib* to cover her body, it is not part of the *ihram* because the *ihram* does not include her head; thus, if she keeps her head uncovered she will not be violating the *ihram* but it is *wajib* to veil before a *ghayr mahram* and to keep the head uncovered is a sin. It is not part of the *ihram* of Hajj. Thus, if she uncovers it for bath she will not be sinning. The cloth is to prevent her hair from breaking.[Shayr Muhammad]

(vi) A woman must not observe the *idtiba* and *ramal* during the *tawaf* and she must not walk at a running pace between the *maylayn akhdarayn*[1] during *sa'i*, but she must walk at her normal pace. If there is a crowd of men, she must not even climb the Safa and Marwah. Similarly, in case of rush of men at the Black Stone she may not attempt to kiss it or touch it and if there is a rush at the *Maqam Ibrahim* she may pray the two *rakaat* of *tawaf* at some other place in the mosque not at the *Maqam Ibrahim*.

(vii) A woman is not allowed to shave her head.Therefore, when she relinquishes the *ihram* she may hold her ponytail and herself cut the hair from it equal to a portion of the finger. It is unlawful to get it cut by a male stranger. She must not shave her hair but cut it out herself a little more than a joint of the finger.

(viii) During the period of menstruation, a woman is allowed to perform every deed of Haji but she is not allowed to perform the *tawaf*. If she has the menstruation before she assumes the *ihram* then too she may have a bath, assume the *ihram* and go through all the deeds except *tawaf* and *sa'i*.

(ix) If she has to postpone the *tawaf ziyareh* because of menstruation she will not be liable to suffer the *dum*.

(x) If she gets the menstruation at the time of returning home and she cannot observe the *tawaf wada'* then too *dum* will not be *wajib* on her but it is better that she waits until purified and return only after performing the *tawaf wada'*.

(Rulings of The Ihram) The Ihram of one whose sex Is Not Determined:

A person whose sex is not determined is like a woman as far as rulings of *ihram* are concerned and is not allowed to stay alone with a male or female stranger.

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[1] (The two green pillars between Safa and Marwah between which men have to adopt a running pace)

The Wisdom Behind The Ihram

The *ihram* is for Hajj or *Umrah* what the *takbir tahrimah* is for prayer. Just as a worshipper says, "*Allahu Akbar*" and begins prayer so that many things that are otherwise lawful to him become disallowed it is the same with the *ihram* and *talbiyah* for one who performs Hajj or *Umrah*. On assuming the *ihram* a worshipper affirms his intention, sincerity and respect and adopts a worshipper's attitude and humility. He resolves with his tongue and heart, and discards all ease and desire. He wears only two pieces of unstitched cloth and turns himself like one who is dead. This particular dress also brings the rich and poor, the king and pauper on one level before Allah, none has a chance to show arrogance. In ancient times, the religious men chose special dresses for themselves at times of their devotion, but Islam adopted a simple, clean and unique dress. It is white.

The Prohibitions of *Ihram*:

These are those things that one is not allowed to do while he is in a state of *ihram*.

Rulings: (i) After a pilgrim assumes the *ihram*, he is not allowed to have sexual intercourse, or talk of it, or prepare himself for it through caresses or kisses.

(ii) It is wrong to commit a sin anyway but in a state of *ihram* it is very wrong.

(iii) It is not allowed to a muhrim[1] to quarrel with his companions or with anyone else.

(iv) It is disallowed to hunt a land-based animal or to point it out to a hunter or tell him where it is. It is also disallowed.

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[1] one who has assumed the *ihram*

to help a hunter or to provide him with a weapon. A pilgrim is allowed to hunt a sea animal.

(v) To shoot a land animal and to smash its egg, or to clip its wings, or to sell its egg or the hunted animal itself, or to buy these things, to milk the hunted animal, or to cook its meat or egg[1] to kill lice or to wash the clothes merely to kill lice[2] or put them in the sun, or to get someone else to kill the lice or indicate to him to do so, to apply dye on the hair, to apply gum or sticky substance on the hair so that they stick together and become concealed --- all this is disallowed. If the hair are not concealed then it is *makruh.*

(vi) It is not allowed to a *muhrim* to apply fragrance, clip nails, hair or get someone to cut it and to cover his face wholly or in part.

(vii) A (male) *muhrim* is not allowed to wear stitched garments like shirt, trousers, cap, vest, gloves, socks and so on.

(viii) If anyone does not have shoes, he may wear socks after he has cut them in the shape of shoes so that the raised bones in the centre of the feet are visible.

(ix) He is not allowed to wear such shoes which conceal the bones on the centre of the feet.

(x) A *muhrim* is allowed to cover himself with a shirt as though it were a sheet of cloth but it is better not to use it at all.

(xi) Even those Indian shoes and slippers that, because

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(1) That is, it is not lawful for a *muhrim* [one who has assumed the *ihram*] or any other to cook or eat the flesh of an animal that a *muhrim* has hunted. If anyone else has hunted an animal in the hill on his own and the *muhrim* has not helped him in that in any way even by indicating the animal then it is proper for the *muhrim* to eat it.[Shayr Muhammad]

(2) This does not apply to killing lice as it is. Lice on anyone else may be killed or another person may be asked to kill lice on a third person's body. One cannot kill lice on one's own body or clothes or flick it from there.[Shayr Muhammad]

they are very big, cover the bone on the centre of the feet , must be cut off or so corrected that they leave the bone visible.

(xii) A *muhrim* is not allowed to apply bandage on the head or face. If he has it on him for a day and a night then it will be *wajib* on him to offer *sadaqah* even if it is on account of illness[1].

(xiii) It is not allowed to use clothes dyed with saffron, red-dye or any fragrance unless it is washed sufficiently for the fragrance to disappear.

(xiv) If anyone dies while he is in a state of *ihram* he will be buried in the normal manner. His head will be covered and camphor and fragrance will be applied to him.

The *Makruh* Things Of The *Ihram*:

(i) It is *makruh* to remove dirt from the body or to wash the head, beard or body with soap, etc.

(ii) To comb the hair or beard is *makruh*. It is also *makruh* to scratch the head or beard in such a manner that there is likelihood of hair or lice falling down. It is allowed to scratch so softly that hair or lice will not fall.

(iii) It is also *makruh* to pass the fingers through the beard. If one must do it then he must be careful not to drop any hair.

(iv) It is *makruh* to sticth the two sides together of the sheet used to cover the lower part of the body. If anyone does it with the intention of preventing his body being seen then he will not have to suffer *dum*.

(v) It is *makruh* to tie a knot on the upper sheet to hold it at the neck. It is also *makruh* to tie the upper and lower sheets together with a knot, a needle, a pin or the like. It

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(1) Provided it covers less than one-fourth of the head or face. A *dum* will be due if one-fourth or more of it is covered by the bandage. If it is used for less than a day and night, then a *sadaqah* is due.

to help a hunter or to provide him with a weapon. A pilgrim is allowed to hunt a sea animal.

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is also *makruh* to tie them together with thread or thin rope.

(vi) It is *makruh* to smell or touch perfume or to sit with a perfumer with the intention of smelling his perfume, or to smell fragrant fruit or grass and to touch it. If one happens to smell something unintentionally then it does not matter.

(vii) It is *makruh* to apply bandage on any part of the body apart from head or face (which is disallowed anyway, see prohibitions of *ihram*) without any reason. If there is a valid reason for applying it then it is not *makruh*.

(viii) It is *makruh* to stand under the cloth covering of the *Kabah* in such a way that it touches the face or head but it is proper(to stand) if it does not touch the head and face.

(ix) It is *makruh* to upturn the lower sheet of the *ihram* at the waist to hold the tying string or elastic.

(x) It is *makruh* to conceal one's nose, chin or cheek with a cloth but proper to conceal them with the hand.

(xi) It is *makruh* for a *muhrim* to lie down with his face on the pillow but correct to lie down with his head or cheek resting on the pillow.

(xii) It is *makruh* for him to eat sweet-smelling uncooked food but not *makruh* to eat sweet-smelling cooked food.

(xiii) It is *makruh* to look at the private parts of one's own wife with sensual pleasure.

(xiv) It is *makruh* to place a gown or coat over the shoulder even if the hands are not in its sleeves[1].

(xv) It is *makruh* to wear fumigated or incensed clothes after a *muhrim* has assumed the *ihram*.

The Permissible Things Of The *Ihram*:

(i) A *muhrim* is allowed to have a bath when it is necessary or to obtain coolness or to fight off ill-feeling

[1] If hands are placed in the sleeves it will amount to blame or sin.

with water alone whether it is hot or cold but he must not remove dirt from his body. He is also permitted to dive in water, enter a bath, purify the sheets (of *ihram*), wear a ring, tie the weapons and fight the enemy in accordance with the instructions of *Shari'ah.*

(ii) It is allowed to bind a purse over or under the lower wrapping sheet of the *ihram.*

(iii) A *muhrim* is allowed to enter his house or tent, to hold an umbrella over him,to sit in a shade of anything.

(iv) He is also allowed to look at a mirror, to brush his teeth with *siwak*, pull out a tooth, clip a broken nail, have a vein bleed without removing hair, to get himself scarified, to apply non-fragrent antimony, to get himself circumcised, to remove a blister, or to apply bandage on a split organ.

(v) A *muhrim* is allowed to get himself injected against cholera etc or vaccinated against small pox, etc.

(vi) It is proper for him to have a pocket in the lower sheet of the *ihram* to hold his money or watch .

(vii) He is allowed to cover all his body except his head and face. He may cover his ears, neck, feet with a sheet or any other thing.

(viii) He is allowed to conceal that part of his beard that lies below his chin.

(ix) A *muhrim* is allowed to carry utensils , travelling bed , grocery etc.on his head.

(x) A *muhrim* is allowed to eat the meat of an animal or bird hunted by anyone who is not a *muhrim* and sacrificed by that person in which actions the *muhrim* has played no part at all; It is also proper to sacrifice a camel, cow, goat, chicken, or a domesticated duck and eat its flesh, It is not allowed to sacrifice a wild duck.

(xi) A *muhrim* is allowed to kill a harmful, tormenting animal like a snake, scorpion, flea,wasp, bed-bug, eagle,

fly, crow that eats the dead and so on.

(xii) It is allowed a *muhrim* to chew bettle - leaves (pan) that does not contain cardamom, clove or sweet - smelling tobacco but it is *makruh* if he eats *pan* with these ingredients.

(xiii) It is *makruh* for him to eat anything that is sweet-smelling. If food containing a sweet-smelling, substance is cooked and it leaves the smell then it is not *makruh*.

(xiv) A *muhrim* may recite poetry or a complet that does not say anything sinful but if it does contain sinful words then he is not allowed to recite it.

(xv) It is *makruh* for a *muhrim* to apply ghee (clarified butter) or fat to his skin.

(xvi) A *muhrim* is allowed to scratch his beard, head and the entire body in such a way that hair do not fall. He may also scratch them sharply if he does not expect to dislocate hair even thougt bleeding may occur.

(xvii) A *muhrim* may carry a bundle of clothes if it is well-bound otherwise if it is loosely held together then it is makruh.

(xviii)He may eat clarified butter, oil or fat.

(xix) A *muhrim* may apply oil-provided it is not sweet - smelling - on an injury or on blisters on the hand and feet .

(xx) It is allowed to *muhrim* to engage in a discussion on religious topics and to talk about these things.

(xxi) M*uhrim* may himself marry someone or perform someone else's marriage while he is in a state of *ihram* but he may not have a sexual intercourse with his wife.

ABOUT ENTRY INTO MAKKAH

Rulings:

(i) It is *mustahabb* to enter Makkah from the direction of its grave yard, that is, Bab-ul-Ma'la and to exit from Bab us -Sufla if this can be done conveiently. If it is not easily done then one may enter and exit Makkah from any direction.

(ii) It is *masnum* to have a bath before one enters Makkah.

(iii) When Makkah is sighted , the pilgrim may make this supplication

اَللّٰهُمَّ اجْعَلْ لِيْ بِهَا قَرَارًا وَّارْزُقْنِيْ فِيْهَا رِزْقًا حَلَالاً

O Allah! let me have a repository here and grant me here lawful provision.

(iv) He must enter Makkah very humbly reciting the *talbiyah* with full devotion and respect. At that time, he must make this supplication .

اَللّٰهُمَّ اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ جِئْتُ لِاُؤَدِّيَ فَرْضَكَ وَاَطْلُبُ رَحْمَتَكَ وَاَلْتَمِسُ رِضَاكَ مُتَّبِعًا لِّاَمْرِكَ رَاضِيًا بِقَضَائِكَ اَسْئَلُكَ مَسْئَلَةَ الْمُضْطَرِّيْنَ اِلَيْكَ الْمُشْفِقِيْنَ مِنْ عَذَابِكَ الْخَائِفِيْنَ مِنْ عِقَابِكَ اَنْ تَسْتَقْبِلَنِي الْيَوْمَ بِعَفْوِكَ وَتَحْفَظَنِيْ بِرَحْمَتِكَ وَتَجَاوَزَعَنِّيْ بِمَغْفِرَتِكَ وَتُعِيْنَنِيْ عَلٰى اَدَاءِ فَرْضِكَ اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَاَدْخِلْنِيْ فِيْهَا وَاَعِذْنِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ

O Allah ! you are my lord and I am your slave . I have come here to fulfil my duty towords you. And, I seek Your mercy and earnestly request You for Your pleasure in obedience to Your command and being pleased with Your decree. I ask You in the manner of the disturbed, afraid of the retribution from You - that You receive me today with Your forgiveness and protect me with Your

mercy and condone with Your forgiveness and help me in discharge of my duties to You. O Allah! open for me the doors of Your marcy and let me enter therein and protect me from the accursed devil.

(v)It is proper to enter Makkah at any time during the day or night but it is more excellent to enter during daytime.

(vi) Mad'a is a place between the graveyard and the *Masjid ul-Haram* and it is a place where supplication is made. The *Bayt ullah House of Allah,* the K*a'bah,* was visible from here. Hadrat Umar (رضی اللہ عنہ) got it well elevated so that the *Bayt ullah* may be seen from here. However, because of erection of houses and buildings, it cannot be seen now. Nowadays, entry is not made from this side' [1] but another route is used. If anyone enters from this point, he may make this supplication:

رَبَّنَا آتِنَا فِیْ الدُّنْیَا حَسَنَةً وَّفِیْ الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ–اَللّٰھُمَّ اِنِّیْ اَسْئَلُكَ مِمَّا سَأَلَكَ مِنْهُ نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَااسْتَعَاذَ مِنْهُ نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ.

O our Lord ! Grant us what is good in this world, and what is good in the Hereafter, and save us from the chastisement of the fire. O Allah !I ask You from what your Prophet Muhammad ﷺ asked You and I seek Your protection from the evil from which Your prophet, Muhammad ﷺ sought protection.

The etiquettes of entry into the limits of *Haram* have been discussed in the earlier part of this book and may be seen there.

[1] The route as determined by the government must be observed.

Manners Of Entry Into Masjid ul- Haram

The name of the mosque of *Bayt ullah* is *Masjid ul - Haram. Bayt ullah* is right in the centre of *Masjid ul-Haram.*

Ruling:

(i) It is *mustahabb* to come to *Masjid ul-Haram* immediately on arriving at Makkah. If that is not possible then one must visit the Masjid ul Haram immediately on depositing one's baggage etc. at their proper place.

(ii) It is the *mustahabb* to enter *Masjid ul Haram* through *Baab-us-Salaam.*

(ii) The pilgrim must go on reciting the *talbiyah* and realising the greatness and glory of Allah he must make a humble entry into the mosque placing his right foot first. He must make this supplication.

بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰهِ

رَبِّ اغْفِرْلِیْ ذُنُوْبِیْ وَافْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

In the Name of Allah, May blessings and peace be on the messenger of Allah.

O Lord, forgive me my sins and open for me the door of your mercy.

(iv)When he enters the mosque and eyes the *Bayt ullah,* the pilgrim must say three times

اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّااللّٰهُ

Allah is the *Greatest.* There is no god but Allah.

He may look at the *Baytullah* and make this supplication raising his hands the while[1] :

[1] There is a difference of opinion on whether hands be raised or not at the time of making this supplication. Makhdum Muhammad Hashim Sindhi, Allama Serwaji and others have spoken on it as also Mawlana Shah Khalil Ahmad. Howerver, it is generally agreed that it is *mustahabb* to raise the hands and the Prophet ﷺ is known to have done so.

اَللّٰهُمَّ زِدْ هٰذَالْبَيْتِ تَشْرِيْفًا وَّتَعْظِيْمًا وَّتَكْرِيْمًا وَّمَهَابَةً وَّزِدْ مَنْ شَرَّفَهٗ وَكَرَّمَهٗ مِمَّنْ حَجَّهٗ وَاعْتَمَرَهٗ تَشْرِيْفًا وَتَكْرِيْمًا وَتَعْظِيْمًا وَبِرًّا–اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ.

O Allah! Increase the exaltation the veneration and the awe of this House. And, increase, likewise, him who pays respect and honour to it from among those who perform pilgrimage to it - be it Hajj or Umrah- in nobility, honour, respect and piety. O Allah! You are the Giver of peace. Peace comes from You. So, cause us to live in peace, O our Lord.

Then he may invoke blessings on the Prophet ﷺ and make whatever supplication he has in mind because this is an auspicious and opportune time for supplications to be granted. The most significant prayer is to ask for entry into Paradise without being subjected to questioning, Besides, at this time this supplications is also *masnun*:

اَعُوْذُ بِرَبِّ الْبَيْتِ مِنَ الدَّيْنِ وَالْفَقْرِ

وَمِنْ ضِيْقِ الصَّدْرِ وَعَذَابِ الْقَبْرِ۔

I seek the protection of the Lord of this House from debt and poverty and from confinement of the chest, and chastisement in the grave.

(V) When he sees the *Baytullah*, it is *mustahabb* for the pilgrim to make the supplication in a standing posture. It is more meritorious to make the supplications that are attributed to the Messenger of Allah ﷺ but if anyone does not remember them then he may make the supplication of his choice. It is not prescribed that a particular supplication may be made at a specified occasion or place. Anything that is begged with humility may be reqested.

(VI) The pilgrim must not offer *Tahiyat-ul-Masjid* prayer on entering the *Masjid-u-Haram*. The *tahiyah* of this

mosque is *tawaf*. Therefore, after making the supplication, he may perform the *tawaf*. However, if there is a likelihood of his missing the *fard* prayer or delaying it beyond the *mustahabb* moment or missing the congregation if he performs the *tawaf* then he may pray the *Tahiyat-ul-Masjid* if the moment is not *makruh* time.

(VII) One must observe the funeral prayer, the *sunnah muwakkadah* and *witr* before performing the *tawaf tahiyah* but he must offer the *Ishraq*, *Tahajjud*, *Chast* prayers after the *tawaf tahiyah*.

(VIII) If, for some reason, anyone is not inclined to perform *tawaf tahiyah* at the first time then he must offer prayer for *Tahiyat-ul-Masjid* if the time is not *makruh* for its observance.

(IX) It is *mustahabb* to form an intention to observe voluntary *i'tikaf* in one's entry into the *Masjid-ul-Haram;* in fact, this applies to entry in any mosque. The voluntary *i'tikaf* is valid even for a short period.

(X) It is allowed to those who perform the *tawaf* to move in front of those who are offering prayers. Those who are not performing the *tawaf* may also walk in front of the people who are praying in the *Masjid-ul-Haram* but they may not walk over the place of prostration.

An Increased Reward On prayer In *Masjid-ul-Haram*

(i) *Masjid-ul-Haram* is more excellent than every other mosque and a great reward awaits one who offers prayer over here.

The reward against one time prayer equals reward against a hundred thousand prayers but this applies only to *fard* prayers. The reward against voluntary prayers is not that much.

It is more virtuous to offer optional prayer at home. Besides, this excess reward is awarded only to men, not to women because it is more virtuous for them to offer their

prayer at home.

(ii) Just as it is proper to turn towards the *Ka'bah* in prayer outside of it so is it proper inside it. Inside the *Ka'bah*, the *qiblah* is all round its four sides and anyone praying inside it may face whichever of the directions he likes.

(iii)It is allowed to offer *fard* and voluntary prayers inside the K*'abah.*

(iv)It is proper to offer prayer on the roof of the K'abah too but one is not allowed to do so unnecessarily.

(v)It is allowed to offer prayer inside the K*'abah* individually or in the congregatonal form. In the later case, there is no binding on the worshippers to face any one direction-the Imam and the *muqtadi*s (his followers) may face diverse directions because the *qiblah* is on every side. However, the condition that the followers do not overstep the Imam is not waived; they must stand behind him.

If anyone faces the Imam in prayer his prayer will be deemed to have been discharged but it will be considered to be *makruh*; in this case, he will not be said to be ahead of the Imam. If both the Imam and a *muqtadi* face the same direction and the *muqtadi* stands ahead of the Imam his prayer will not be valid.

(vi) In the mosque of *Bayt ullah* it is proper to pray on any of the four sides of the K'*abah* but it is necessary that the worshipper face the *Baytullah* otherwise the prayer will not be valid. When the worshipper is at a distance from *Baytullah* then it is enough to face it but when he is near even a little change of direction might cause him to lose the line of Qiblah; in such a case too the prayer will be void.

(vii) It is not enough for the worshipper to face the *Hatim* alone but it is necessary for him to face the K*'abah* even if the Hatim is in between.

(vii) If the Imam is outside the *Bayt ullah* while he leads the congregation then the muqtadis may form a circle from

every side and follow him but on the side where the Imam is, no one must stand ahead of him -that is, the distance between a *muqtadi* and the K*'abah* must not be less than the distance between the Imam and the K*'abah.* If anyone is nearer to K*'abah* than the Imam is to it then Imam and his prayer will be void, However, if anyone or a group of persons from any other side are nearer the K*'abah* than the Imam is, then there is no harm in it.

(ix) The pilgrims must be very particular about offering prayer at the *Masjid ul-Haram.* They must not waste their time in sight-seeing and miss their prayer at the *masjid-ul-Haram.* If one were to calculate the reward of only one day's five prayers at masjid-ul-Haram it will come to ten million thirty five hundred thousand[1] . If we suppose a lunar year to be only 360 days there will be 1800 prayers in a ear and 180,000 in a hundred years and 1800,000 in a thousand years so that if anyone were to live as long as Hadrat Nuh (عليه السلام), lived a worshipper at masjid ul-Haram will surpass that man's life
long prayer by offering only one prayer at this mosque. The pilgrims must also try to offer prayers at those places within the *masjid ul-Haram* where the Prophet ﷺ offered his prayers.

The places where the prophet ﷺ offered prayers within the masjid ul-Haram.

(i) Inside the K*'abah.*
(ii) Behind the *Maqam Ibrahim*
(iii) In the *mutaf* opposite the Black Stone.
(iv) Near the *Rukn Iraq* which is between the *Hatim* and the door.

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[1] The reward for one prayer is a hundred thousand times and for a congregational prayer anywhere is 27 times.

(v) Near the door of the *Ka`bah* opposite the *Baytullah* at the spot also known at *Muqam Jibril.*

(vi) Near the door *Baytullah.*

(vii) In the *Hatim* below the *Mizab Rahmah.*

(viii) Between the *Rukn Yamani* and *Hajr Aswad.*

(ix) Near the *Rukn Charbi* in such a way that the *Bab ul Umrah* lies behind.

(x) At the place of prayer by Hadrat Adam (عليه السلام) near the *Rukn Yamant.*

Rulings:

(i) These days women stand with men in prayer with the congregation. The prayer is nullified in this way so men must not stand near women.

(ii) If men stand in rows behind the women in congregational prayer then their prayer will be invalid.

(iii) In the event of their proximity, prayer will be void if these things happen:

(a) The woman is one with whom intercourse is possible whether she is adult or minor.

(b) Both of them observe the same prayer.

(c) There is no obstruction between them, or there is space equal to a person's body between them.

(d) The woman is in a proper state to offer prayer - that is, she is not insane, menstruating or experiencing lochia.

(e) They have stood with each other so much time as takes to observe at least one posture.

(f) Both of them are in one congregation that is both are *muqtadi* of one Iman or the woman is *muqatdi* of the man.

(g) The Iman has formed the intention to include the women in his prayer; if he has not formed the intention to include them then the prayer of men will be valid but of the woman void.

About The *Tawaf*

Definition:

Tawaf means to move round all four sides of something. When speaking of Hajj it is to circle round the House of Allah seven times.

The Excellences Of *Tawaf*:

There are many virtues of *Tawaf* and the *Ahadith* have placed great emphasis on its observance. Hadrat Abdullah Ibn Abbas (رضى الله عنه) said[1] that the Messenger of Allah ﷺ said, "Everyday Allah sends down a hundred and twenty portions of mercy on *Bayt ullah.* Sixty (of these) portions of mercy are for those engaged in *Tawaf*, forty for those observing prayer and twenty for those who look at *Bayt ullah.*" (*Tabarani*)

In another *Hadith*[2] we are told, "If anyone performs the *tawaf* of *Bayt ullah* even before he places down the step that he has taken, Allah forgives him one of his mistakes, records one pious deed for him and elevates him one rank."

While at Makkah the worshippers must perform as many *tawaf* as they can.

This blessing will not be available to them everytime; let them spend most of their time at the *Haram* and look at *Bayt ullah* because even looking at it is a form of worship.

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[1] Jam'a ul Fawaid al Kabir wal Awsat.

[2] Kanzul Ummal Ibn Khuzaymah and Ibn Hibban.

The Method of Performing *Tawaf*:

The worshipper must stand before the *Bayt ullah* opposite the *Hajr Aswad* (Black Stone) in such a way that his right shoulder must be opposite the western corner of the Black stone the whole of which should be to his right.

Then perform *Tawaf* and move to his right until the Black Stone is directly opposite him. Turning towards it, he must stand near it facing it and raise his hands as he does in prayer (upto the ear lobes) and recite:

بِسْمِ اللهِ اَللهُ اَكْبَرُ لاَ اِلٰهَ اِلاَّاللهُ وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلاَمُ عَلٰى رَسُوْلِ اللهِ اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاِتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ.

In the name of Allah, Allah is the Greatest. There is no God but Allah. Praise belongs to Allah And belessings and peace be on the Messenger of Allah. O Allah! Placing faith in You, and confirming Your Book, and fulfilling Your covenant, and in pursuance of the *sunnah* of your Prophet Muhammad ﷺ I touch this stone and kiss this stone.

He may then drop his hands and coming closer to the *Hajr Aswad* place them on it. Then he may place his mouth between the hands and kiss it softly being careful not to release any sound because of the kiss. According to some authorities it is *mustahabb* too to place the head on the Black Stone after the kiss and then kiss it again a second time and again place the head on it. Then he must kiss the Black Stone a third time and then place his head on it. He may then move to the right side that is towards the door keeping the *Bayt ullah* to his left. He must include the *Hatim* in his *tawaf* not turning away between the *Hatim* and *Bayt ullah.*

When he comes to the *Rukn Yamani* while performing the

tawaf, he must do its *istilam* - that is place both hands or only the right hand on it but not kiss it or place his forehead etc. on it. When he comes to the *Hajr Aswad* he may perform its *istilam* as he did it the first time but not raise his hands. The hands are raised only the first time. When he comes back to Hajr Aswad, he is said to complete one round or *Shawt.* He may then complete the seven rounds in this way and on completing the seventh *Shawt* he may perform the *istilam* of the *Hajr Aswad* the eighth time. In this way he has completed one *tawaf.* He may then offer two raka'at prayer of *tawaf* behind the *Maqam Ibrahim.* He may recite the surah *al-Kafirun* (109) in the first and *al-Ikhlas* (112) in the second reka`at. He may then make supplications of his choice but the supplication of Hadrat Adam (عليه السلام) is recommended at this spot. The supplication is:

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّىْ وَعَلاَنِيَتِىْ فَاقْبَلْ مَعْذِرَ تِىْ وَتَعْلَمُ حَاجَتِىْ فَاعْطِنِىْ سُؤَلِىْ وَتَعْلَمُ مَافِىْ نَفْسِىْ فَاغْفِرْلِىْ ذُنُوْبِىْ اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ اِيْمَانًا يُّبَاشِرُقَلْبِىْ وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمَ اَنَّهٗ لاَ يُصِيْبُنِىْ اِلاَّ مَاكَتَبْتَ لِىْ وَرِضًا بِمَا قَسَمْتَ لِىْ يَا اَرْحَمَ الرَّاحِمِيْنَ.

O Allah, you know my secrets and that which is manifest in me so accept my aplogies. You know too my needs, so grant me my petition. You know also what is on my mind, so forgive me my sins. O Allah! I ask you for a faith that will engage my heart and a firm conviction so that I may realise that nothing will befall me save what You have prescribed for me, a realistion that nothing will befall me except what You prescribed for me and a feeling of satisfaction with what You have allotted to me, O the most Merciful of those who show mercy!

After the two *raka`at* of *tawaf* are observed, it is *mustahabb* for the worshipper to go to the well of *Zam Zam* and drink its water and make a supplication. It is an auspicious time for supplications to be granted. He may then come to the wall between the Black Stone and the door of *Bayt ullah* which is called the *Multazim*. Here at the *Multazim* he may cling to the wall and make a supplication because this is a very auspicious place where spplications are granted. Some scholars opine that after preforming the *tawaf* the first thing a worshipper must do is cling to the *Multazim* and then offer the two raka`at then proceed to the *Zam Zam*.

Cautionary Notes:

(i) If the worshipper has to perform sa`i after *tawaf* then he must observe *idtib'a* before commencing *tawaf*. *Idtiba'* is to have the sheet under the right armpit and over the left shoulder allowing the right shoulder to be uncovered. *Idtiba`* must be observed throughout the *tawaf* and *ramal* in the first three rounds; *ramal* is to walk with an erect posture jerking the shoulders with somewhat quick steps placed close to one another.

(ii) It is *bid`ah* to raise hands at the commencement of *tawaf* before the *istiqbal* to the Balck Stone. It is after the *istiqbal* of *Hajr Aswad* (Black Stone) that the hands are raised while saying the takbir.

(iii) When he offers the two *raka`at* prayer of *tawaf* the worshipper must cover his shoulders. It is *Makruh* to observe the prayer in a state of *idtiba* which is observed only during *tawaf*.

(iv) Most of the guides get the pilgrims to stand between the *Rukn Yamani* and *Hajr Aswad* to form the intention but this is *makruh*. The intention must be formed while the right shoulder is opposite the western edge of the Black Stone.

The Essentials of *Tawaf*:

There are three parts of essentials of *tawaf*.

(i) To observe many of the rounds of *tawaf*.

(ii) To observe the *tawaf* outside the *Bayt ullah* but within the mosque.

(iii) To observe *tawaf* in person even if it is through riding on something; however, an unconcious person is exempted from performing it himself and anyone else may perform *tawaf* on his behalf as we have discussed it earlier in this narrative.

Conditions of *Tawaf*:

There are six conditions of tawaf. Three of them are peculiar to *tawaf* during Hajj while three others pertain to *tawaf* in general. The conditions are:

(i) Proper time,

(ii) Assumption of the *ihram* before the *tawaf*, and

(iii) observance of *wuquf* at *Arafah* before *tawaf*.

These pertain to the *tawaf* for Hajj.

The general conditions are :

(i)Submission to Islam,

(ii) formation of intention and

(iii) Observance of the *tawaf* within the mosque.

Rulings:

(i) It is a condition that the worshipper form the intention to perform *tawaf*. If anyone performs the *tawaf* without having formed the intention then his moving round the *Bayt ullah* seven times is not described as *tawaf*.

(ii) If anyone circles round the *Bayt ullah* seven times without realising that it is the House of Allah then his effort is not deemed to be a *tawaf*.

(iii) For a *tawaf* to be proper, it is enough to form the intention to observe it. It is not a condition that the worshipper specify the nature of the *tawaf* he is performing. It is merely *mustahabb* or *musnun* to specify

the nature of *tawaf*. Thus, if anyone was required to perform a specified *tawaf* and he observes it at the proper time, whether he specifies the nature of *tawaf* in his intention or not, his *tawaf* is deemed to have been discharged correctly.

The *Wajibs* (obligatory acts) of The *Tawaf*:

There are eight *wajibs* of *tawaf*. They are:

(i) The worshipper must be pure - that is, he must not have the impurity of *hadath asghar* or *akbar* on him [1].

(ii) The worshipper must have those parts of his (or her) body covered as are required by *Shari`ah* to be covered.

(iii) He who can walk must perform the *tawaf* on foot.

(iv) The worshipper must commence the *tawaf* from his right side. (That is, from the *Hajr Aswad* in the Direction of the door.)

(v) The *Hatim* must be included in the *tawaf*.

(vi) The *tawaf* must be commenced from the Hajr Aswad. However, there is a difference of opinion on this point because most of the *shaikhs* regard this action to be a *sunnah*; the *hadith* on the face of it also seems to support this opinion.

(vii) The worshipper must perform the entire *tawaf*. To observe most of the rounds - a *Rukn* or part is essential but to observe more than most of the rounds is *wajib*.

(viii) The worshipper must offer two *raka`at* after performing the *tawaf* but some scholars have regarded it as a separate duty.

The Command About The *Wajibs*:

The instructions about the *wajibs* are that if anyone omits a *wajib* then it is obligatory for him to repeat the *tawaf*. If he does not do so then he will have to reimburse it (that is

[1] He must be in a state of ablution. He must not be in a state of impurity through sex and a woman must not have menstruation or lochia

suffer a jaza) which will be discussed under the proper head.

Sunan of *Tawaf*:

The sunah (*sunnah* acts) of *tawaf* are:

(i) To observe the *istilam* of *Hajr Aswad*

(ii) *Idtiba*

(iii) to observe *Ramal* in the first three rounds,

(iv) to walk normally in a composed manner in the remaining rounds.

(v) to perform the *istilam* between *sa`i* and *tawaf* (this applies to those who will perform *sa`i* after *tawaf*).

(vi) To raise the hands as in *takbir tahrimah* when calling out the *takbir* while standing opposite the *Hajr Aswad*.

(vii) to commence the *tawaf* at the *Hajr Aswad* (but while most scholars call it *sunnah* some regard it as a *wajib*),

(viii) to face the *Hajr Aswad* at the commencement of the *tawaf* [1],

(ix) to make all the rounds one after the other in succession, and

(x) the person of the worshipper and his clothes must be free of *najasat haqiqah* (polution).

The Mustahabb Of *Tawaf*:

(i) To begin the *tawaf* from the right side of the *Hajr Aswad* in such a way that the worshipper's body, all of it, passes before the *Hajr Aswad* as in its neighbourhood.

(ii) To kiss the *Hajr Aswad* three times and to prostrate on it three times.

(iii) To make the supplications known to have been made by the Prophet ﷺ while the worshipper circles in *tawaf*.

(iv) Men must perform the *tawaf* in the inner circle close to the *Baytullah* provided it does not cause anyone inconvenience and does not cause a crowd.

[1] It means the eastern side of the *Hajr Aswad* that leads to the door of the *Bayt ullah* not its western side.

(v) Women must perform the *tawaf* at night.
(vi) To include the slope along the bottom line of the walls of the *ka`bah* in the *tawaf.*
(vii) If anyone stops the rounds while yet the *tawaf* is incomplete or has done it in a *makruh* manner then it is *mustahbb* to do it all over again.
(viii) To cease even the permitted conversation.
(ix) To avoid doing anything that hampers humble behaviour during the performance of *tawaf.*
(x) To be soft in speech when making supplication and reciting words of *zikr.*
(xi) To perform the *istilam* of *Rukn Yamani.*
(xii) To avoid looking at anything that diverts the mind or heart.

What May Be Done During *Tawaf* (The Mubah):
(i) To greet anyone with salam.
(ii) To say *Al-Hamdu lillah* on sneezing.
(iii) To inform someone on the questions of *Shai`ah* and to ask about them.
(iv) To talk to someone because of some necessity.
(v) To drink something.
(vi) To avoid making supplications.
(vii) To recite good poetry.
(viii) To wear pure shoes when performing the *tawaf.*
(xi) To perform the *tawaf* while riding something because of some handicap.
(x) To recite the Qur`an inwardly without moving the lips.

The Muhurrimat (Disallowed Acts) of *Tawaf*:
The worshipper is not allowed to perform *tawaf* in these conditions and they are unlawful for him :
(i) To perform *tawaf* when sexually defiled or having menstruation or bleeding after childbirth.
(ii) To perform *tawaf* while riding something or being

carried by someone without any valid reason for it.
(iii) To perform *tawaf* while ablution is not intact.
(iv) To perform *tawaf* on the knees or lying face down while there is no reason for doing so.
(v) To cut short the *tawaf* and route oneself through the *Hatim.*
(vi) To omit a round or part of it, out of the seven rounds of *tawaf.*
(vii) To commence the *tawaf* at any point other tham the *Hajr Aswad.*
(viii) To face the *Bayt ullah* while performing *tawaf*; however, it is proper to do so at the commencement of *tawaf* during the *istiqbal* of the *Hajr Aswad.*
(ix) To omit anything that is *wajib* during *tawaf.*

The *Makruh* (Disliked) Things In *Tawaf:*
These things are *makruh* while performing the *tawaf:*
(i) To engage in vain conversation while performing the *tawaf.*
(ii) To engage in buying and selling or to talk about it.
(iii) To recite poetry other than one that has praise and glory of Allah in it. Some have declared all forms of poetry as *makruh.*
(iv) To make supplication or to recite the Qur`an in a loud voice such that disturbs those who perform *tawaf* or offer prayer.
(v) To perform *tawaf* wearing garments that are not pure.
(vi) To omit *Ramal* or *Idtiba* without a valid reason (when these things are masnun in a tawaf).
(vii) To forgo the istilam of *Hajr Aswad.*
(viii) To space between the rounds of *tawaf* some what long.
(ix) To perform two *tawaf*s together by omitting the two rak`at after the first; however, this behaviour is correct if

that moment is one when it is disallowed to pray.

(x) To raise both hands at the time of forming the intention for *tawaf* without calling the *takbir*.

(xi) To perform the *tawaf* while the sermon is being delivered or congregational prayers observed.

(xii) To eat during the observance of *tawaf*; some scholars have declared drinking as *makruh*.

(xiii) To perform the *tawaf* in spite of a feeling to visit the toilet.

(xiv) In the same way, to perform it in spite of hunger or anger.

(xv) To place the hands as in prayer or on the belly or neck while performing the *tawaf*.

The Different Kinds Of *Tawaf*

Seven Kinds Of *Tawaf*

1. *Tawaf Qudum.* It is performed at the time of arrival at Makkah. It is also known as *Tawaf Tahiyah, Tawaf-al-Liqa* and *Tawaf al-Wardah.* For an Aafaqi who will observe Hajj alone or Qiran, it is *sunnah* to perform this *Tawaf* but not so for one who will observe *Tamatta* and Umrah. In the same way, it is not *sunnah* for a resident of Makkah but if he goes out of the *miqat* and assumes the *ihram* for *Ifrad* or *Qiran* to observe, Hajj then it is *musnun* for him. The time to perform this *Tawaf* begins with the arrival at Makkah.

2. *Tawaf Ziyarh.* It is also known as *Tawaf Rukn, Tawaf Hajj* and *Tawaf Fard.* It is a part of Hajj which remains incomplete if this *tawaf* is not performed. Its specified time commences from the dawn of 10th Zul Hajjah and it is *wajib* to perform it between that time and the twelfth of Zul Hajjah known as A*yyam un Nahr* (The days of sacrifice). In this *tawaf Ramal* is performed and if the worshipper has relinquished the *ihram* and is wearing stitched garments then he will not observe the *idtiba`*. If he has the *ihram* on then he will observe the *idtiba`*. Then he will perform the *sa`i.* However, if he had performed Sa'i after *tawaf Qudum* then he will not observe *idtiba* or perform *sa`i.*

3. *Tawaf Sadar.* This *tawaf* is performed at the time of returning home from (1) *Baytullah* and is also known as *Tawaf Wada`*. It is *wajib* for an *Aafaqi* to perform it but not for a resident of Makkah or any *Aafaqi* who has adopted Makkah as a permanent place of residence. *Ramal* and *idtiba`* is not observed in this *tawaf* and *sa`i* is not performed after it.

The foregoing three types of *tawaf* are peculiar to Hajj.

4. *Tawaf Umrah.* It is a *Rukn* (part) of Umrah and *fard* during it. *Idtiba`* and ramal is observed during it and *sa`i* is performed after it.

5. *Tawaf Nazar.* This *tawaf* is *wajib* for anyone who makes a vow.

6. *Tawaf Tahiyah.* This *tawaf* is *mustahabb* for anyone coming into the *Masjid ul-Haram* but if he performs any other *tawaf* then that *tawaf* will stand for it.

7. *Tawaf Nafl.* It is performed at anytime one desires to perform a voluntary *tawaf.*

Rulings On Tawaf

***Istilam*:**

(i) If anyone cannot observe the *istilam* because of a rush then he may begin the *tawaf* on observing the *istilam* by making indicative gestures. He may do so by hands or stick.

(ii) It is *masnun* to touch and kiss the *Hajr Aswad* only when this action does not cause inconvenience to anyone. It is *Haram* (unlawful) to cause inconvenience to any Muslim while observing a *sunnah.* Therefore, let not anyone push other people away that he may himself observe the *istilam.* He may simply touch both his hands to the *Hajr Aswad* and then kiss his hands but if he could only apply one hand then he should apply his right hand. If even that is not possible then he should touch the *Hajr Aswad* with a stick or anything and kiss the stick or thing. If this is possible not then he may raise both his hands to his ear lobes and face his palms towards the *Hajr Aswad* and contemplate that they are placed on it and say the *takbir* and *tahlil* and kiss his palms.

(iii) If perfume is applied on the *Hajr Aswad* and a *muhrim* is performing the *tawaf* then it is not proper for him to kiss the *Hajr Aswad.* He must gesture the action with his hands [1].

(iv) The *Hajr Aswad* is encased in a silver ring. It is not proper to touch it when observing the *istilam*. Many unwary people touch it while they observe the *istilam* and this is not allowed.

(v) Except for the Black Stone and the porch of the House of Allah, it is not proper to kiss any corner or wall of the House of Allah. One may only touch the *Rukn Yamani* but

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[1] During the days of the pilgrimage some people apply perfume over the *Hajr Aswad.*

not kiss it and if he cannot touch it he may not even indicate the action with his hands.

(vi) It is not allowed to a worshipper to turn towards the *ka`bah* while during the days of the pilgrimage some people apply perfume over the *Hajr Aswad* performing *tawaf* except when he observes the *istilam*. Even at the moment of *istilam*, his feet must not move and after he is through the action of *istilam* he must straighten himself and continue the *tawaf*. It is seen that generally people move back after performing the *istilam* causing inconvenience to other people. It is not necessary to move back. One must strainghten oneself at that very place.

Rulings On *Tawaf* And Prayer:

(i) It is *wajib* to offer two rak`aat prayer after every *tawaf*. It is *mustahabb* to offer it behind the *Maqam Ibrahim*, and superior too. Next it is preferred to offer it closest to this spot. Then the preferance is in this order: inside the *ka`bah* at the *Hatim* below the *Mizab Rahmah* (the conduit at the *Bayt ullah*), any place within the *Hatim* at the *Maqam Jibril, Multazim* or anywhere near the *Baytullah* within the *Masjid ul-Haram* and, finally, within the *Haram*. It is bad and *makruh* to offer it at any place other than these and to delay the prayer.

(ii) If anyone does not offer this prayer at Makkah then too it is *wajib* for him to offer it and it does not absolve him from doserving it. He may offer it within his life time.

(iii) One may not offer this prayer at a time that is *makruh*. For example, if anyone performed the *tawaf* after *Asr* he may observe the prayer for *tawaf* after the *fard* of *maghrib* before the *sunnah* if there is time for it; otherwise he may pray the *sunnah* of *maghrib* and then offer the two *raka`at* of *tawaf*.

(iv) It is *makruh* to offer the two *raka`at* of *tawaf* at a time

when it is *makruh* to pray. If anyone does so, it is better for him to repeat the prayer.

(v) It is not proper to offer the prayer of *tawaf* at the exact moment of sunrise, zawal or sunset and it is *wajib* to repeat it if done so.

(vi) If anyone forgets to pray the two *raka`at* of *tawaf* and begins a fresh *tawaf* but remembers his ommission before completing one round of *tawaf* then he may abandon the *tawaf* and observe the omitted prayer. However, if he remembers it after completing one round then he must go through the entire *tawaf* and then observe the other.

(vii) It is *masnun* to offer the prayer of *tawaf* immediately after the *tawaf*. It is *makruh* to delay it. However, if the moment is one when performance of prayer is *makruh* then one may wait for the *makruh* time to get over and offer the prayer only after the time has passed.

Ruling on Ramal

(i) Ramal is observed in the first three round of that *tawaf* which is followed by *sa'i*. If a *tawaf* is not followed by *sa'i*, *Ramal* is not observed in it. *Ramal* is to walk swiftly raising the steps with force taking close steps and jerking the shoulders heavily like wrestlers, do.

(ii) If there are many people who perform *tawaf* and because of the rush it is not possible to observe the *ramal* then *tawaf* must be postponed somewhat that the rush may be over. *Tawaf* may be observed then with *Ramal*.

(iii) If anyone has commenced the *tawaf with Ramal* but after one or two rounds there is a sudden rush of people preventing proper observation of *ramal* then he must abandon *ramal* but complete the *tawaf*.

(iv) If anyone forgets to perform *ramal* and remembers it after one round then he may observe it in only two rounds. If he remembers it after three rounds then he may not observe r*amal* at all.This is because just as it is *sunnah* to observe *ramal* in the first three rounds so also it is *sunnah* not to observe it in the last four rounds.

(v) It is *makruh* to observe *ramal* in all seven rounds but if anyone does it then he is not liable to any *jaza:* (recompense).

(vi) If anyone cannot observe *ramal* because of an illness or old age it does not matter.

(vii) It is more excellent to keep oneself close to the *ka`bah* when observing *ramal* but if that is not possible then he may keep at a distance to perform the *tawaf* and the *ramal* in it. It is sinful to put others to inconvenience merely to do the excellent thing. Similarly, it is superior for a man to keep near the *ka`bah* in a *tawaf* without *ramal* but not that inconveniences other people.

Rulings on Observaing fewer Or More Rounds In *Tawaf*

(i) If anyone goes through the eighth round too intentionally then he must make six more rounds to complete the *tawaf* because it is *wajib* to do so. Thus, he has completed two *tawafs.*

(II) If he makes the eighth round after the seventh through doubt then too he must complete the second *tawaf* by making six more rounds.

(iii) If anyone makes the eight round under the impression that it is the seventh but afterwords realises that it was the eighth then he will not have to complete another *tawaf.*

(iv) If anyone performing the *tawaf Rukn* has a doubt about the performance then he must do it afresh. If anyone performing it becomes doubtful about its rounds then he must repeat the round about which he is doubtful.

(v) If anyone has doubts while he performs a *sunnah tawaf* or an optional *tawaf* then he may adopt that towards which he is more inclined.

(vi)If a just and reliable person accompanies anyone during the *tawaf* and tells him that he has gone through fewer rounds than he suggests then it is *mustahabb* for this man to follow the just and reliable person's opinion as a precautionary measure. However, if there are two just persons with him and they say so then it is *wajib* for this man to obey their opinion.

Method Of Drinking The Water Of Zamzam.

The worshipper must come to the well of *Zam Zam* after he has offered the prayer of *tawaf.* If it is possible easily then he must himself draw the water. He may recite *Bismillah* and then facing the *Qiblah,* standing up or sitting down, he must make the following supplication and drink plenty of its water.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا وَّاسِعًا وَّشِفَاءً مِّنْ كُلِّ دَاءٍ

O Allah! I ask You for knowledge that is beneficial, Provision that is plentiful and a cure from all diseases.

He must drink the water in three sips and then praise Allah. He may also rub its water on his head and face and pour it over the rest of his body. If there is water left after that then he may pour it back into the well or over his body.

Reminding Note: The instructions on the *tawaf* by a sick man or an insane man may be seen in the earlier discussion of their *ihram.*

Rulings On Different Topics

(i)It is proper to charge for carrying a sick or invalid person.

(ii) If the person who carries the invalid does not form an intention but the invalid who is not unconscious forms the intention to perform *tawaf* then the *tawaf* is in order. However, if the invalid is unconscious then the *tawaf* is void.

(iii)If men and women happen to be together in *tawaf* then the *tawaf* does not become improper -neither for men nor for women.

(iv) If an invalid cannot remain in a state of ablution for long or an injury continues to bleed his ablution during prayer is deemed valid for the duration of that one prayer only, thereafter he has to make fresh ablution. Thus if he maintains his ablution for four rounds then he must make fresh ablution and complete the *tawaf,* but, if he could maintain it for less than four rounds then too he must perform fresh ablution and complete the *tawaf* but it is better that he begins the *tawaf* anew if he had not completed the four rounds.

(v) The place where *tawaf* may be performed is all around the *Baytullah* within the mosque whether the worshipper is close to the *Baytullah* or at a distance. He may even include the pillars and the well of zamzam in his circle.

(vi) If anyone goes to the roof of the mosque and is thus at a level higher than the *Baytullah* and performs the *tawaf* then too his *tawaf* will be proper.

(vii) If anyone goes out of the *Masjid ul-Haram* and performs the *tawaf* then his *tawaf* will not be in order.

(viii) If anyone climbs the wall of Hatim while performing the *tawaf* and walks ahead then his *tawaf* will be proper but it will be *makruh.*

(ix) It is also proper to observe absolute silence in *tawaf* and not to recite anything at all.

(x) It is more meritorious to make supplication during the *tawaf* than to recite the Qur'an[1].

(xi)The worshipper must keep himself away from improper affairs while he performs the *tawaf* and be very particular about it . He must not look at young boys or women and must not engage in unnecessary convrsation.

(xii)If anyone is unaware of any (related) point, he must be informed about it without degrading him.

(xiii)It is unlawful for women- as they do nowdays - to perform the *tawaf* with men and to push about.Women must perform *tawaf* at such moments during night or day when there is not a rush of men[2] and they must try their best to keep apart from men when they circle round the *ka'ba* in *Tawaf*.

(xiv) When kings, ignitaries and public figures perform the *tawaf* their retinue keep the common men out of the circle of *tawaf* ; this is unjust and sinful.

The supplications During *Tawaf* : The worshipper must mentally form an intention to perform the *tawaf* and recite these words by his tongue:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ طَوَافَ بَیْتِكَ الْحَرَامِ فَیَسِّرْهُ لِیْ وَتَقَبَّلْهُ مِنِّیْ

O Allah! I intend to circumambulate Your Inviolable House . So make it easy for me. And accept it from me !

When he comes to the M*ultazim,* he must make this supplication :

(1) However, hands may not be raised when making supplications . (Shayr Muhammad)

(2) When a woman is compelled by circumstamces to perform tawaf at that very time.

اَللّٰهُمَّ اِیْمَانًا بِكَ وَتَصْدِیْقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِّسُنَّةِ نَبِیِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَیْهِ وَسَلَّمَ.

O Allah! having placed faith in You and having confirmed your Book and in pursuance of the *sunnah* of your Prophet, Muhammed ﷺ (I touch and kiss this stone).

When the worshipper comes in line with the *Maqam Ibrahim* he may say [1]:

اَللّٰهُمَّ اِنَّ هٰذَاالْبَیْتَ بَیْتُكَ وَالْحَرَمَ حَرَمُكَ وَالْاَمْنَ اَمْنُكَ وَهٰذَا مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ فَاَجِرْنِیْ مِنَ النَّارِ.

O Allah! Indeed this house! It is Your House. And the Haram! It is Your Haram. And the Peace! It is Your Peace. And this is the place[2] to seek Your protection from the Fire. So, protect me from the Fire.

When he approaches the *Rukn Shami* he may say :

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ وَسُوْءِ الْمُنْقَلَبِ فِی الْاَهْلِ وَالْمَالِ وَالْوَلَدِ.

O Allah ! I seek Your protection from doubt and idolatory and from dissension and from evil character and from an adverse upset in the family, possessions and children.

And, when the worshipper is in line with the *Mizab Rahmat* he may say:

اَللّٰهُمَّ اَظِلَّنِیْ تَحْتَ ظِلِّ عَرْشِكَ یَوْمَ لاَ ظِلَّ اِلاَّ ظِلُّكَ وَلاَ بَاقِیَ اِلاَّ وَجْهُكَ وَاسْقِنِیْ مِنْ حَوْضِ نَبِیِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَیْهِ وَسَلَّمَ شَرْبَةً هَنِیْئَةً لاَ اُظْمَأُ بَعْدَهَا اَبَداً۔

(1) Further down from Hajr Aswad before the door (Said Ahmed)

(2) It refers to that place where the pilgrim is and not to the *Maqam Ibrahim.*

O Allah! Grant me shade in the shadow of Your Throne on the day when there will be no shade except the shade provided by You and no one will remain except Yourself. So let me drink from the *Hawd* (Spring) of Your Prophet, Muhammed ﷺ a pleasent and delicious drink so that I feel no thirst after that forever.

When the worshipper passes over the *Rukn Yamani he may say:*

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Our Lord ! Grant us what is good in this world, and what is good in the Hereafter and save us from the chastisement of the Fire .

The following supplication is also made during the rounds of *Tawaf:*

اَللّٰهُمَّ قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَبَارِكْ لِيْ فِيْهِ وَاخْلُفْ عَلٰى كُلِّ غَائِبَةٍ لِّيْ بِخَيْرٍ لاَ اِلٰهَ اِلاَّاللّٰهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

O Allah ! Cause me to be content with what You have provided me with and bless me therein, and represent me well in all my affairs in my absence. There is no god but Allah, the alone He has no partner. For Him is the Sovereignty and for Him is the praise and He is over all things powerful.

All these supplications have come down to us from our predecessors. None of these supplications is known from the Messenger of Allah ﷺ. The *talibiyah* must not be recited while performing *tawaf.* If the worshipper knows any supplication he may make that supplication and any *zikr* that he wishes. However, the supplication made between the *Rukn Yamani* and *Hajr Aswad* is traced to the Messenger of Allah ﷺ and it is:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

O Lords! Grant us what is good in this world, and what is good in the Hereafter and save us from the chastisement of the Fire.

The following supplication is also known to made by the Prophet ﷺ during *tawaf :*

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الرَّاحَةَ عِنْدَالْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ

O Allah ! I ask You for ease at the time of death and for compassion at the time of reckonning.

The messenger of Allah ﷺ is known to have made this supplication at the Rukn *yamani :*

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَاقَةِ

وَمَوَاقِفِ الْخِزْيِ فِي الدُّنْيَا وَالآخِرَةِ

O Allah ! I seek Your protection from disbelief and hunger and from facing humiliation in this world and the *Hereafter.*

He may then stand at the M*ultazim* and make whatever supplication he likes and include this supplication :

اَللّٰهُمَّ رَبَّ هٰذَاالْبَيْتِ الْعَتِيْقِ اَعْتِقْ رِقَابَنَا مِنَ النَّارِ وَاَعِذْنَا مِنَ الشَّيْطَانِ الرَّجِيْمِ وَبَارِكْ لَنَا فِيْمَا اَعْطَيْتَنَا اَللّٰهُمَّ اجْعَلْنَا مِنْ اَكْرَمِ وَفْدِكَ عَلَيْكَ اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى نَعْمَائِكَ وَاَفْضَلُ صَلاَتِكَ عَلٰى سَيِّدِ اَنْبِيَآئِكَ وَجَمِيْعِ رُسُلِكَ وَاَصْفِيَائِكَ وَعَلٰى آلِهٖ وَصَحْبِهٖ وَاَوْلِيَآئِكَ.

O Allah! Lord of this ancient House ! save our necks from the Fire, And protect us from the accursed devil. And bless for us what you have granted us, O Allah ! Cause us to be among the noblest of the delegation to You. O Allah ! praise is

for You for Your favours. And the best of blessings on the foremost of Your Prophets and of all Your Messengers and Your chosen ones, and on his family and companions, and on Your close ones.

The Rules of *tawaf Qudum*

Rulings : (i) *Tawaf Qudum* is *sunnah* for the *aafaqi* who performs *Ifrad* or *Qiran* Hajj but it is not *sunnah* for an *aafaqi* who observes *tamatta'*. It is also not *masnum* for a person of Makkah, *Miqat* or *Hill*. However if such a person goes out of the Miqat and comes back to Makkah then it is *masnun* for him too[1].

(ii) The *tawaf qudum* is observed upon entry into Makkah and the time of its observance ends with the *wuquf at 'Arafah*. If anyone has observed the *waquf Arafah* without observing the *tawaf qudum* then the time of its observance has expired and the *tawaf qudum* will not be valid anymore.

(iii) If an *aafaqi* gose directly to *'Arafah* and arrives at Makkah on the tenth or ninth after the *waquf* at *'Arafah* then he is not required anymore to observe the *tawaf qudum* because the time of observance expires just before the *waquf*.

(iv) If anyone skips the *tawaf qudum* in spite of time on hand and ability and goes to *'Arafah* without performing it but there he has second thoughts and decides to perform the *tawaf qudum* then if he does so before *zawal* of the ninth of zul Hajah then he is said to have abided by the *sunnah* otherwise not.

(v) If anyone intends to follow the *tawaf qudum* by *sa'i* then he must observe *idtiba* in this *tawaf* and *ramal* in its first three rounds. In the other case, he will not observe *idtiba* and *ramal*.

(vi) It is superior for anyone observing *ifrad* to perform *sa'i* after and for one observing *Qiran* to observe *sa'i* after *tawaf Ziyarah* after *tawaf qudum*. As for one who

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[1] That is if he has adopted the Ihram for Hajj. As for a person who performs Umrah , *tawaf qudum* is not observed by him performs the *sa'i* for Hajj before *tawaf ziyarah* then he

may not repeat it after the *tawaf ziyarah.*

(vii) If anyone performed a voluntary *tawaf* but did not form the intention to observe *tawaf qudum* even then *tawaf qudum* is deemed to have been discharged by him. It is not necessary to form an intention to observe it.

The *Sa'i* Between Safa and Marwah

The Safa and Marwah are at the very place where Hadrat Hajrah ran to and fro in search of water. The *Baytullah* was not visible from here until the Saudi Government changed the canstruction in such a way that the *Baytwllah* is visible to those who perform *sa'i.* Safa and Marwah are two hillocks adjacent to the *Masjid ul Haram. Sa'i* means to run. In the terminology of Hajj rules it is to make seven rounds between *Safa* and *Marwah* in a peculiar way. The distance between Safa and Marwah for *Sa'i* is seven hundred and fifty according to some ulama and seven hundred sixty six *zara'.*

The method of *Sa'i* :

If *sa'i is* to be observed after a *tawaf* then the worshipper must observe *istilam* and is *mustahabb* for one performing *sa'i.* After observing the *istilam* he must go out of the mosque from Babus-safa and arrive at Safa. Close to Safa he must say :

اَبْدَأُ بِمَا بَدَاَاللّٰهُ بِهٖ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِاللّٰهِ.

I begin with what Allah began . Surely as-Safa and at Marwah are among the emblems of Allah.

He may then climb the stairs of Safa and turn towards *Baytullah* and stand. His sight must be fixed at the *k'abah* and he must raise his hands upto his shoulders, hands turned up as when making supplication. He may then apraise Allah and glorify him three times and recite the *takbir* and *tahlil* also in a loud voice three times. He may also invoke blessings on the Prophet ﷺ in a soft voice. Then he may make supplications for himself and others in a very humble manner. This place is also if among those where supplications are granted. This *takbir* and *tahl* may be said in this manner :

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُاَللّٰهُ اَكْبَرُ وِللّٰهِ الْحَمْدُ. اَلْحَمْدُ لِلّٰهِ عَلٰى مَاهَدَانَا
اَلْحَمْدُ لِلّٰهِعَلٰى مَا اَوْلٰنَا اَلْحَمْدُ لِلّٰهِعَلٰى مَا اَلْهَمَنَا اَلْحَمْدُ لِلّٰهِ الَّذِىْ
هَدَانَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلاَ اَنْ هَدَانَا اللّٰهُ لاَ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ
شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِىْ وَيُمِيْتُ وَهُوَ حَىٌّ لاَّ يَمُوْتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ لاَ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ صَدَقَ وَعْدَهٗ
وَنَصَرَ عَبْدَهٗ وَاَعَزَّ جُنْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ لاَ اِلٰهَ اِلاَّ اللّٰهُوَلاَ نَعْبُدُ
اِلاَّ اِيَّاهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ اَللّٰهُمَّ كَمَا هَدَيْتَنِىْ
لِلْاِسْلاَمِ اَسْئَلُكَ اَنْ لاَّ تَنْزِعَهٗ مِنِّىْ حَتّٰى تَوَفَّانِىْ وَاَنَا مُسْلِمٌ سُبْحَانَ اللّٰهِ
وَالْحَمْدُ لِلّٰهِ لاَ اِلٰهَ اِلاَّ اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلاَحَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ الْعَلِىِّ
الْعَظِيْمِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى آلِهٖ وَصَحْبِهٖ وَاَتْبَاعِهٖ اِلٰى
يَوْمِ الدِّيْنِ اَللّٰهُمَّ اغْفِرْلِىْ وَلِوَالِدَىَّ وَلِمَشَائِخِىْ وَلِلْمُسْلِمِيْنَ اَجْمَعِيْنَ
وَسَلاَمٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. And to Allah belongs all praise. Praise belongs to Allah for having guided us. Praise belongs to Allah for having blessed us. Praise belongs to Allah who inspired us. Praise belongs to Allah for having guided us to this and we would not have been on the right path if Allah had not guided us. There is no deity except Allah who is Alone. He has no partner. His is the kingdom, and for him is all praise. He gives life and death. He is ever-living and will not die. In His hand is goodness and He is over all things powerful. There is no deity except Allah, the Alone. He fulfilled His promise and helped His slave and strengthed His troops and defeated the

confederates all by Himself. There is none worthy of worship except Allah, and we do not worship any one save Him alone, keeping faith sincerely though the disbelievers may abhor it. O Allah! Just as You have guided me to Islam. I beseech You not to tear it off from me but cause me to die while I am a Muslim. Glory be to Allah and all praise belongs to Allah.There is no one worthy of worship except Allah and Allah is the Greatest. And, there is no power or might except with Allah, the exalted, the great. O Allah! Shower blessings on Muhammad and on his family and his companions and his followers till the day of Judgement. O Allah! Forgive me and my parents and my mentors and the Muslims, all of them. Peace be on the messengers and praise belongs to Allah, Lord of the worlds. (And, forgive the writer of this book and its publisher through Your mercy). *Aameen* through the sacredness of the Prophet ﷺ

He may make any other supplicatiion he likes and go on repeating the *talbiyah*. He must wait here for a long time- the time it takes to recite twenty five verses. Then he may proceed towards Marwah at his pace making supplications on the way. He may also make this supplication on the way:

رَبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ الْاَعَزُّ الْاَكْرَمُ.

Lord! Forgive and have mercy. You are most Powerful and Most Gracious.

Besides, he may recite whatever he likes. Supplications are granted over here too. When he is about six arm lenth hands away from the green pillar[1], he must walk at a running pace - moderately fast. Once he

[1] The house of Hadrat Abbas r (رضى الله تعالى عنه) was opposite the green pillar

crosses over the second green pillar, he must walk his normal pace and come to *Marwah.* He must stop at a spacious place here and keep himself slightly to the right and trun his face towards *Baytullah* and indulge in *Zikr* and supplication like he had done at *Safa.* Supplications are granted at this place too. His arrival at Marwah marks the end of one round. He may then descend from *Marwah* and walk towards *Safa* doing the same thing between the two pillars as he had done while coming towards *Marwah*-running at a moderate pace. At *Safa,* he may make supplications in like manner on climbing it as he had done before. His arrival here marks the end of the second round. He may make seven rounds in like manner. He may offer two *raka'at* voluntary prayer in he mosque, *Masjid ul-Haram,* it is *Mustahabb* to observe this prayer at the edge of the *Mutaf* (where *tawaf* is observed).

Rulings:

i)It is *Wajib* to perform the *Sa'i.* To observe it immediately after the *tawaf* is a *sunnah*, not *wajib*. If anyone postpones it a little being tired or any valid reason he is allowed to do so but if there is no valid reason for not observing it immediately after *tawaf* then he is doing somthing *makruh.*

ii) If *sa'i* is delayed after *tawaf* for long (for some valid reason) even then *jaza* will not be *wajib* on him.

iii) If anyone who has performed the *tawaf qudum* does not follow it with *sa'i* and goes on to observed the *wuquf* at 'Arafah then he must not now observe *Sa'i* before *tawaf ziarah.* He may rather observe it after *tawaf ziyarah.*

iv) It is *mustahabb* to come out of the *Bab us Safa* to observe *sa'i* but if anyone uses any other door then too it is proper.

v) It is *sunnah* to do the *istilam* of the *Hajr Aswad* before

commencing *sa'i.*

vi) When anyone comes out of the mosque to perform *sa'i,* he must recite:

بِسْمِ اللهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ

اَللّٰهُمَّ اغْفِرْلِىْ ذُنُوْبِىْ وَافْتَحْ لِىْ اَبْوَابَ فَضْلِكَ

In the Name of Allah. May blessings and peace be on the Messenger of Allah. O Allah! Forgive me my sins and open for me the doors to Your favours.

He must first place his left foot out of the door and when he is close to *Safa* it is *mustahabb* for him to recite.

اَبْدَأُ بِمَا بَدَاَاللّٰهُ بِهٖ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللهِ.

I begin with what Allah began with. Surely Safa and Marwah are among the emblems of Allah.

vii) The worshipper must ascend Safa only to the point from where he may see *Baytullah* through the *Bab us Safa.* It is wrong to climb over it any further. Many of the steps of its stairs have been buried in the earth; one can see the *Baytullah* through the *Bab us Safa* even by standing on the first step.

ix) When he goes up Safa, he must face the *Qiblah* and raise his hands upto his shoulders as in supplication. Many *mu'allims* (Hajj guiders) get the pilgrims to raise their hands to their ears three times although this is contrary to *sunnah.*

x) It is not *masnun* to run very fast between the two green pillars. Rather, one must walk so fast that it is a speed quicker than in *Ramal* and slower than fast.

xi) One is disallowed to climb much high at *Marwah* too.

xii) There are seven rounds in *sa'i.* The first begins at Safa and ends at *Marwah* and the second is between *Marwah* and *Safa.* In this way seven rounds are completed.

xiii) It is *wajib* to commence *sa'i* at *Safa* and end it at

Marwah.

xiv) It is *masnun* to walk at a moderate running pace between the *Maylayn* (pillars) in every round.

xv) It is bad to walk between the pillars at a normal pace as, indeed, it is bad to walk at a running pace throughout the *sa'i*. However, *dum* or *sadaqah* will not be *wajib* on anyone behaving in such a way.

xvi) If anyone observes the *sa'i* for Hajj after *tawaf qudum* but before *tawaf ziyarah* then he must recite *talbiyah* in the *tawaf* but he must not recite the *talbiyah* in the *sa'i* for Umrah. Similarly, one who perfoms *tamatta* must not recite the *talbiyah* because one who performs Umrah and one who performs *tametta* are not supposed to recite the *talbiyah* once they commence the *tawaf*. As for one who observes Hajj, his *talbiyah* ceases with he performance of *rami.*

xvii) If one cannot walk between the pillars at a running pace because of a rush then he must wait for the rush to subside[1] or he must make as if he was walking at a running pace.

xviii) If, for some reason, he rides an animal while observing the *sa'i* then, too, he must drive the animal faster between the pillars provided it does not cause him or anyone else an inconvenience.

xix) If anyone is unsure of the number of the rounds he has accomplished in he *sa'i* then he must go by the lesser number. If a reliable person says that the number of rounds are fever and he has doubts about his being true then it is *mustahabb* to go by his saying. If two reliable persons suggest that the number of rounds are fewer and he has doubts about their being true then it is *wajib* for him to go by their counting.

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[1] If anyone experiences the rush after he has commenced the *sa'i* then it is not *sunnah* to run. He may do so only when he finds an opportunity.

Rukn of Sa'i: The observance of *sa'i* between Safa and Marwah is a *rukh.* If anyone observes it hither and thither but not between *Safa* and *Marwah* then the sa`i is void.

Conditions Of Sa`i:

There are six conditions of *sa'i.*

i) To perform *sa`i* in person even if carried by another or riding an animal or a vehicle. One is not allowed to appoint an agent to perform *sa`i* on one's behalf. Unless he was unconscious before he had assumed the *ihram.* In that case another person may perform *sa`i* for him if he does not regain consciousness upto the time of the performance of *sa`i.*

ii) *Sa`i* may only be performed after the entire *tawaf*, or most of it, is observed. The *tawaf* may even be an optional *tawaf* and the *tawaf* may have been observed, in a state of purity or impurity (1). If anyone performs the *sa`i* before observing the *tawaf* or completing its four rounds then the *sa`i* is void. If he performs it after going through four rounds of *tawaf* then the *sa`i* will have been correctly observed.

iii) The *ihram* for Hajj or *Umrah* must be assumed prior to performance of *sa`i.* If anyone will perform *sa`i* before he assumes the *ihram* then it will not be proper even if he has done it after performing *tawaf.* However, it is not necessary that he may remain in a state of *ihram* until he performs *sa`i.* The details are that if the *sa`i* pertains to Hajj (be it *Qarin, tamatta* or *Ifrad*) and is observed before *wuquf* at *'Arafah* then it is a condition that the worshipper be in a state of *ihram* at the time of *sa`i.* If he observes *sa`i* after the *wuquf* at *'Arafah* then it is not a condition that he continue to remain in a state of *ihram*; rather, it is *masnun* that he relinquish the *ihram* beforehand. If the *sa`i* pertains to *Umrah* beforehand. If the *sa`i* pertains to

Umrah then it is not a condition that he have the *ihram* on him although it is *wajib* (obligatory). If anyone shaves his head after observing *tawaf* and then observes *sa`i, dum* will be *wajib* for him and the *sa`i* will then stand corrected.

iv) The fourth condition is that *sa`i* must be commenced at *Safa* and ended at *Marwah.* If anyone begins at *Marwah* that round will not be counted but when he returns from *Safa* the *sa`i* will be deemed to have commenced and the seven rounds will not include the one he began at *Marwah.*

v) To perform most of the rounds of *sa`i.* If anyone does not observe most of the rounds then the *sa`i* is void.

vi) To perform *sa`i* at its proper time. This is a condition for the *sa`i* of Hajj but not for *sa`i* of *Umrah.* However, if a *Qarin* or *muta matta* observes *Umrah,* then time is a condition for his *sa`i* of *Umrah* too. The time of *sa`i* of Hajj is when the months of Hajj begin. It is not a condtion to perform *sa`i* in the months of Hajj but it is *makruh* to delay *sa`i* beyond the months of Hajj.

i) Rulings: If anyone assumes the *ihram* of Hajj and performs the *sa`i* before the months of Hajj then the *sa`i* will not be proper because the months of Hajj are yet away. If he performs *sa`i* after the months of Hajj are over-for example, after the passing of the *ayyam nahr* (the days of sacrifice) after performing the *tawaf ziyarah* then it will be in order.

ii) For a *sa`i* to be proper, it is not a condition that one form an intention to observe it. It is also not a condition that the rounds of *sa`i* be performed continuously one after the other although it is a *sunnah.*

iii) If anyone observes *sa`i* in a different manner - for example, he observed one round a day completing it in seven days - then the *sa`i* will have been observed.

However, if he has done so without a valid reason then it is *Mustahabb* for him to do it all over again.

The *Wajibs of Sa`i.*

i) To perform *sa`i* after a *tawaf* that has been performed in a condition of purity from sexual difilement and menstruation.

ii) To begin *sa`i* at *Safa* and terminate it at *Marwah.*

iii) To perform *sa`i* on foot if there is no hindrance to it. If anyone performs *sa'i* riding something without any reason whatever then *dum* will be *wajib* on him.

(iv) To complete all seven rounds. Four of these rounds are *fard* (absolute obligation) and the remaining three *wajib* (obligation to a lesserdegree). If anyone omits three rounds then although his *s'ai* will be deemed to be observed, it will be *wajib* on him to pay half a *sa`i* wheat or its price like *sadaqah fitr.*

(v) In the *sa`i* that pertains to *Umrah,* the *ihram* will not be relinquished unitl the end of the *sa`i.*

(vi) To complete the full distance between *Safa* and *Marwah.* This means to commence from *Safa* after ascending its top[1] and end at *Marwah* by ascending it.

Ruling: (i) It is neither a condition of *sa`i* nor a *wajib* that the person observing it be purified from sexual defilement or menstruation whether the *sa`i* pertains to *Hajj* or *Umrah.* However, it is *mustababb* to be pure.

(ii) Nowadays many dignitaries, rich people and gentlemen ride a car and perform *sa'i* although they are

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[1] Much of Safa and Marwah is now buried in earth. The meaning is that one may go so high at Safa and Marwah that *Baytullah* is visible, not more. Now-a-days because of the building of the Haram Sharif the *ka`bah* may not be visible. The Ulama suggest the distance between Safa and Marwah as seven hudered fifty or seven hundered sixty six *zara.* (Sa`id Ahmad.)

not complelled by any reason to do so. It is *wajib* on them to suffer *dum*. Further, it is a sin to do such a thing intentionally without a valid reason. Also other people who observe *sa`i* are greatly inconvenienced because of the car so these car users commit more sin.

The Sunnah of Sa`i:

(i) To observe the *istilam* of *Hajr Aswad* before coming out of the mosque for performing *sa`i* .

(ii) To perform *sa`i* immediately at the heels of the observance of *tawaf*.

(iii) To ascend *Safa* and *Marwah*.

(iv) To turn towards the *qiblah* on climbing the *Safa* and *Marwah*.

(v) To observe the rounds of *sa`i* one after the other in succession.

(vi) To be purified of sexual defilement and menstruation.

(vii) To perform *sa`i* after such a performance of *tawaf* as is very proper and done in a state of purity of body and clothes and no impurity was attached to these or the place where *tawaf* was performed. The person observing it was in a state of ablution too.

(viii) To walk in a running manner between the *maylayn* (pillars).

(ix) To have covered those parts of the body that are required to be concealed. Although it is obligatory to have them concealed always but here the emphasis is greater.

The Mustahabb of Sa`i:

(i) To form the intention.

(ii) To stay long at *Safa* and at *Marwah*.

(iii) To make supplications and *zikr* very humbly

repeating each three times.

(iv) To begin *sa`i* anew if there happens to be much gap between the rounds of *sa`i*, or if there is delay in one of the rounds. However it is *mustahabb* to begin it all over again only when fewer of its rounds have been made.

(v) To go to the mosque and offer two *raka`ats* optional prayer after getting over from *sa`i*.

Rulings:

(i) It is *makruh* to offer the voluntary prayers at *Marwah*.

(ii) If the congregational prayer commences or a funeral prayer is held while anyone observes the *sa`i*, he must suspend the rounds of *sa`i* and join the prayer. After finishing the prayer, he must continue the remaining rounds. In the same way, if he faces any other situation calling for suspension of the rounds then he may attend to it and complete the rounds afterwards.

The Makruh Of *Sa'i:*

(i) To engage in buying and selling and to engage in conversation in such a way that one cannot pay proper attention and cannot make supplications or has to suspend the rounds of *sa`i* for sometime.

(ii) Not to climb over *Safa* or *Marwah*.

(iii) To delay *sa`i* after observing *tawaf* without a valid reason.

(iv) To delay *sa'i* beyond the days of sacrifice.

(v) To uncover those parts of one's body that should be concealed as prescribed by *Shari'ah*

(vi) Not to walk at a running pace between the pillars.

(vii) To observe long gaps between the rounds.

How should A worshipper Busy himself at Makkah after he has attended to *Sa'i*

When a *mufrid* and a *qarin* have accomplished *tawaf qudum* and *Sa'i*, they must remain in a state of *ihram* while in Makkah and keep away from whatever is disallowed while the *ihram* is assumed.

As for the *Mutamatta,*[1] when he has discharged his responsibilities of *tawaf* and *Sa'i* for *Umrah,* he must get the hair on his head shaved or get the hair clipped. When he does so, he is said to have relinquished his *ihram* and whatever was disallowed to him because of the *ihram* stands permitetd again.These will remain permitted to him until he assumes the *ihram* again.The *ihram* for Hajj will have to be assumed on the eighth or before that as we will see shortly.These people the *mufrid*, the *qarin* and the *mutamatta'* must sieze the opportunity afforded to them by their stay at Makkah and perform the Maximum number of *tawaf* they can.

Ruling:

(i) A *mufrid* or a *qarin* may perform as many voluntary *tawaf* after they have accomplished the *tawaf qudum* and *Umrah.*There is no *ramal* or *idtiba'* in a voluntary *tawaf* and it is not followed by a voluntary *sa'i.* However, it is *Wajib* to pray two raka'at even after a voluntary *tawaf.*

(ii) A *mufrid* , as also a *qarin*, must go on reciting the *talbiyah* even after he has observed *tawaf qudum* and *Umrah,* but not while he is observing a *tawaf.* The *mufrid* and the *qarin* will cease to recite the *talbiyah* after *rami* at *Jamrah Uqbah.*

(iii)There is no voluntary performance of *sa'i.*

(iv) As for those who have come from outside Makkah, an optional *tawaf* is superior to an optional prayer but for residents of Makkah an optional prayer is superior to an optional *tawaf* during the days of Hajj.

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(1) There are two kinds of *mutamatta.*. One of them has the *hadi* with him; he is not allowed to reliquish the *ihram* after performing *Umrah.* and he remains a *Muhrim* like the *mufrid* and *qarin.* Details of this kind of *mutamattah* are not discussed here because people of India and Pakistan normally do not take an animal alongwith them. They reliquish the *ihram* after *Umrah.*.

Enterring The *Baytullah.*

Ruling:

(i) It is *mustahabb* to enter the *Baytullah* provided it is done easily and an opportunity is afforded. One must avoid putting oneself to inconvenience or inconvenicing other people in order to gain admittance to the *K'abah.* It is unlawful to cause difficulty to anyone. Many people get so involved that they do not realise what inconvenience they cause to fellow pilgrims and many do not care. Such madness that perpetrates an unlawful behaviour is a source of displeasure to Allah not a means of virtue and reward for the pilgrim.

ii) It is unlawful to pay anything to the doorman for admittance to the *Baytullah.* These days the doormen do not permit anyone to enter the *Ka'bah* unless they receive some money. The giving and receiving is unlawful because it is bribery[1]

iii) If anyone gets a chance to enter the *Baytullah,* it is *Mustahabb* for him to offer prayers and make suplications there. He must enter bare-footed and first place his right foot forward observing humility and deep devotion. He must not raise his sight towards the ceiling or look here and there because it is disrespectful to behave in this manner. If it is possible he may offer the voluntary prayer at the place where the noble Messanger of Allah prayed.On getting inside the door, he may approach the western wall and at a distance of about three arms length from there he may offer two or four *raka'at* and then place

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(1) Even though they call it a gift it is bribery.

his face on the wall and extol and praise Allah and recite the *tahlil* and *takbir*, and make supplications to Allah[1].

iv) *Hatim* is also a part of *Baytullah.* If anyone does not get a chance to enter the *Baytullah* then he may enter the *Hatim.*

v) There is a peg in the centre of the *ka'bah*. The comman notion about it is that it is the *sirratud-dunya* (the navel of the earth) and people place their own naval over it.There is also a large ring on the opposite wall which the common people call *urwat ul wathqa* (a firm handle). These are people's imaginations and must not be believed or acted upon.

The sermons of Hajj:

There are three sermons that are *Masnun* during Hajj. (i) On the seventh of Zul Hajjah after *Zuhr*. (ii) On the ninth of Zul Hajjah at the Masjid Namrah at *Arafah* after *Zawal* before offering the *Zuhr* and *asr* prayers together. (iii) On the eleventh Zul Hajjah at Masjid Khayf at Mina after *Zuhr*. If the *Imam* delivers these sermons the pilgrims must listen to him.While delivering the sermon at *'Arafah* the *Imam* sits for a while between the two deliveries as is done during the Friday sermon, but he does not sit while delivering the other two sermons. The commands of Hajj are described in these sermons.

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[1] (a) Inside the ka'bah there is a green stone on the floor between two pillars. People wrongly suppose it to be the prayer place of the Prophet (b) supplications may be made at every pillar of the ka'bah as is known to be the practice of the messenger of Allah صلى الله عليه وسلم. However, it is not traced to be true that one may cling to the pillar. *Imam* Malik said (When he was asked about it) that one may not cling to the pillars in embrace because he had not heard about the Prophet doing so. (Shayr Muhammad)

To Mina from Makkah: The *mutamatta* and the residents of Makkah must assume the *ihram* on the eighth of Zul Hajjah. It is proper for them if they assume it before this date.They may have a bath, pray two raka'at optional prayer and form the intention to assume the *ihram*, the method of which we have already discussed.

Rulings:

(i) It is *mustahabb* for a *mutamatta* and a resident of Makkah to assume the *ihram* for Hajj on the eight at the Masjid ul *haram.* It is also in order if they assume it at any other place within the limits of the *haram.*

(ii) The *qarin* need not assume the *ihram* afresh because his *ihram* is yet valid.

(iii) If anyone with the *ihram* intends to perform the *sa'i* for Hajj on the eighth before *tawaf ziyarah* then he must observe an optional *tawaf* incorporating *idtiba'* and *ramal* and follow it up with sa'i. This will be the *sa'i* for Hajj and he will not be required to perform *sa'i* again on the tenth. However, it is better if he observes the *sa'i* after *tawaf ziyarah.*

(iv) The pilgrim must depart from Makkah after sunrise on the eight of Zul Hajjah and stay overnight at Mina. There is no harm, if he departs from Makkah after *zawal* and offers the *zuhr* at Mina.

(v) It is *mustahabb* to pray five prayers at Mina, *Zuhr*, *Asr*, *Magrib, Isha* and *Fajr*. The pilgrims must keep staying at Mina at night; it is against *sunnah* to go to Makkah or elsewhere for the night.

(vi) It is proper to go to Mina before *zawal* on the eighth if it is a Friday but if anyone does not go there upto *zawal* then it is *Wajib* for him to pray the Friday salat after *zawal* and he is not allowed to go to the Friday prayer.

(vii) It is proper to offer the Friday prayer at Mina during

the period of Hajj.

(viii) The pilgrim must keep reciting the *talbiyah* while on the way to Mina and during the stay there.

(ix) It is *mustahabb* to stay close to the Masjid Khayf while in Mina. It is a very big Mosque. It is situated in the southern parts of Mina next to the Mountain.

On the eighth there is not much to do at Mina and, besides staying there, it is *masnun* for the pilgrim to offer the five prayers.

Mina is about three miles to the east of Makkah. If there is no problem it is better for the pilgrim to go there on foot. The houses at Mina are spacious but occupied only during Hajj. Arrangments for the pilgrims stay are in the hands of the Mauallim and he may be asked for a tent because that is very convenient.

To *Arafah* From Mina.

Rulings:

(i) The pilgrim must offer the *Fajr* prayer on the ninth when dawn has spread very well and it is very bright. When the sun has risen and sun-light has spread over the Mountain Thabir, the pilgrim must depart for *'Arafah.*

Many *mu'alims* send the pilgrims to *'Arafah* even before dawn but this is contrary to *sunnah.*

(ii) It is *mustahabb* to go by the *Dabb.* It is a hillock next to Masjid Khayf. The pilgrim must go to *'Arafah* with dignity but humility too reciting the *talbiyeh,* making supplications and invoking blessings on the Prophet. When his eyes fall on the *Jabl Rahma* (the mountain in the plains of *'Arafah*) let him glorify Allah, recite the *tahlil* and *takbir* and make suplications to Allah. The following suplication is granted:

اَللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَوَجْهَكَ اَرَدْتُ اَللّٰهُمَّ اغْفِرْلِىْ

وَتُبْ عَلَىَّ وَاعْطِنِىْ سُؤَلِىْ وَوَجِّهْ لِىَ الْخَيْرَ حَيْثُ تَوَجَّهْتُ سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ لاَ اِلٰهَ اِلاَّ اللهُ وَاللهُ اَكْبَرُ.

O Allah! I have turned to You and I rely on You and I cherish Your pleasure. O Allah, forgive me and relent towards me. Grant me my request and let me have the good wherever I turn. Allah is without blemish and praise be to Allah. There is no deity except Allah and Allah is the Greatest.

Then he may enter *'Arafah* reciting the *talbiyah.*

(iii) It is opposed to *sunnah* to go to *'Arafah* before ninth Zul Hajjah or before sunrise.

RULES TO BE OBSERVED AT *'ARAFAH*

'Arafah is a plain nine miles east of Makkah and six miles from Mina. To stay here even for a Moment any time between post *zawal* on the 9th Zul Hajjah and dawn of the 10th is a *rukn* (a part) of Hajj [1].

Rulings:

(i)The pilgrim may observe the *wuquf* (standing) at any point in *'Arafah* but not on a passage or road and not alone by himself. It is *Makruh* to stay on a through-fare or all alone any where. He must stay with other people. It is superior to stay near the *Jabl Rahmah* (mountain).

(ii) The entire plain of *'Arafah* is a staying place and one may stay wherever one likes but one is not allowed to stay at *Batn Arnah*. Batn Arnah is[2] is a valley. It is attached to the western side of the mosque of *'Arafah*. If the western wall were to fall down it would fall onto it and open it up.There is a difference of opinion whether it is part of *'Arafah* or of the *haram* or of neither.There are three opinions about it.

(iii) It is better for a pilgrim to stay close to Masjid Namrah at the earlier *zawal* and after offering the *Zuhr* and *Asr* he may stay near the *Jabl Rahmah*.

(iv) On arriving at the *'Arafah* the pilgrim must recite the *talbiyah*, make supplications and invoke blessings on the Prophet frequently.When it is *zawal* he may perform an ablution but it is better to have a bath. He must finish

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(1) Thus if anyone arrives here even for a moment on the 9th, his Hajj is validly observed.

(2) This valley is regarded by all four *Imams* to be outside *'Arafah*. However, there is a difference of opinion on the front portion of Masjid Namrah as some take it to be outside *'Arafah* and to be on the safe side it is better not to observe *wuquf* at it.

eating his meals and look to his personal needs before *zawal* and then turn to his Creator devotedly and with a peaceful heart and arrive at Masjid Namrah at the time of *zawal* or before that [1].

(v) To offer *Zuhr* and *asr* simultaniously : On the ninth at '*Arafah*, the prayers of *Zuhr* and A*sr* are observed together at the time of *Zuhr*. Only one *azan* is called but the *iqamah* is called separately for each prayer. It applies equally to the local person and to the traveller whether a person is a permanent resident of Makkah or has taken up a temporary residence there.

(vi) The *Imam* will sit on the pulpit and the *muazzin* will call the *azan*. The *Imam* will then deliver two sermons in the manner of friday sermons. The rules of Hajj will be described in the sermons. The *Imam* will then descend from the pulpit and the *muazzin* will then call out the *iqamah* and the *Imam* will lead the congregation through the *Zuhr* prayer. Then the *muazzin* will call out the second *iqamah* and the *Imam* will lead the congregation through the A*sr* prayer. The recitation in both the prayers will be inaudible.

(vii) The pilgrim may recite the *takbir tashriq* after the Zuhr *fard* but he must not offer the s*unnah* voluntary prayers and not even after the A*sr* prayer may he offer the *sunnah* of *Zuhr* or an optional prayer.

(viii) It is *makruh* for the *Imam* or his followers to pray the *sunnah* of *Zuhr* or any other optional prayer or do anything else like eating his meals, etc between the prayers of *Zuhr* and *Zsr*. However, if the *Imam* delays the observance of *Zsr* prayers then it is not *makruh* for the *muqtadis* (followers) to offer the *sunnah* of *Zuhr* and

[1] If he cannot arrive at Masjid Namrah then he may occupy himself in *zikr* and *istighfar* wherever he has stayed at '*Arafah*.

optional prayers. If there happens to be a very long gap between the two prayers then *azan* will be called out for A*sr* prayers too.

(ix) If the *Imam* is a resident of that place then he will observe both the *Zuhr* and A*sr* prayers fully (all prescribed *raka'at*) and his followers --- residents or travellers --- will also pray all the raka'at with him. If the *Imam* is a traveller (as defined by *shari'ah)* then he wil pray the *Qasr* (the concession allowed to a traveller) and those of his followers who are travellers will do likewise but those who are residents will offer the full prayer.

(x) A resident is not allowed to offer *Qasr* prayers whether he is an *Imam* or a follower. If a resident *Imam* does observe *Qasr* then it is not allowed to a resident or even a traveller to follow him. If a resident *Imam* will offer the *Qasr* then his prayer and the prayer of his followers will not be valid.[1]

(xi) It is not proper to offer Friday prayer at '*Arafah*.

(xii) If a pilgrim who is a traveller comes to Makkah at a time when there are fewer than fifteen days before the eight yet he forms an intention to stay fifteen days, or more, at Makkah then his intention is not valid. He will be regarded a traveller because he will go surely to Mina on the eighth and to '*Arafah* on the ninth. Therefore, such a person must observe *Qasr*.

(xiii) The delivery of the S*ermon* before these prayers is

[1] If the *Imam* is a Maliki or a Hanbali and observed *Qasr* then it is not correct for a Hanafi to pray behind him as a follower. These days a resident *Imam* observes *Qasr*. The Hanafis should not follow him but offer their own individual prayer, the *Zuhr* and *Asr* at their respective times. According to *Imam* Malik and others even a resident is allowed to offer *Qasr* at '*Arafah* but a Hanafi is not allowed to follow him unless he has travelled three days and arrived there. The government must see to the Hanafi view and send the *Imam* out by car for three days so that everyone's views may be respected and each may correctly pray behind him.

merely a *sunnah* and not a condition. If the *Imam* does not deliver the sermon or delivers it before *zawal* then although it is contrary to *sunnah* yet it will be correct to offer the two prayers together.

The conditions for offering *Zuhr* and A*sr* together:

These are the conditions on which *Zuhr* and A*sr* may be offered at the time of *Zuhr*:

(a) To be at '*Arafah* or nearby,
(b) To do so on the ninth Zul Hajjah,
(c) The regular *Imam* or his deputy must be there,
(d) Assumption of *ihram* in both prayers,
(e) To offer *Zuhr* before A*sr*, and
(f) To observe the prayer in congregational form.

If any of these conditions is lacking then it will not be proper to offer both prayers together but each will have to be offered at its own time.

The nature of stay at '*Arafah*: Once the prayer is offered, the pilgrim must come out of the mosque and stay at the place of *Wuquf*. It is *makruh* to keep on remaining in the mosque[1]. It is more meritorious for the *Imam* to stay while mounted on an animal and for the followers to be on foot. Some scholars opine that even the followers must stay on an animal. As far as possible one must stand close to *Jabl-Rahmah* with the *Imam* and facing the Qiblah, hands raised as in supplications; it is virtuous to do so. The pilgrim must not go up the *Jabl Rahmah* because that is *bid'ah*.

Rulings:

(i) It is not a condition for the wuquf at '*Arafah* that one forms an intention. The *Wuquf* (staying) will be in order even without the intention being formed.

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[1] This means that a worshipper joins the congregation so that he gets at least one raka'ah from each or something from each but if he gets some thing from one but nothing from the other then it is not proper to offer them together.

(Shayr Muhammad).

(ii) A little to the height of *Jabl Rahmah* a flooring of large block stones marks the site of *Wuquf* by the Messenger of Allah. If it is possible easily, one may stand here because it is better and meritorious.

(iii) To keep standing at '*Arafah* during the wuquf is *mustahabb*; it is not a condition and it is not *Wajib*. It is proper to observe the *Wuquf* sitting down, lying down which ever way possible, even sleeping or staying awake.

(iv) It is *mustahabb* to raise the hands and occupy oneself in praise and glorification of Allah, in invoking blessings on the Prophet ﷺ, in making suplications and in remembrance of Allah and reciting the *talbiyah*. One may make supplications with entreaty for oneself and one's relatives and the writer of this book and its publishers and their families, and all the Muslims.The worshipper must have full faith in his supplication being granted. He may repeat each supplication, invocation of blessings on the Prophet ﷺ, the*takbir* and the *tahlil,* three times. He must let his supplication be preceded with praise and glory of Allah, *tahlil*, *takbir* and blessings on the Prophet and follow them likewise with these recitals.

(v) He may begin the *Wuquf* after the prayer and spend the time upto sunset in supplications and engaging in other recitals. He may intersperse the supplications with recital of *talbiyah* after every little while.

(vi) It is more virtuous for the worshipper to pray indvidually if he cannot concentrate or gain humility pray ing behind an *Imam* because of the rush and crowd.

(vii) Women are not allowed to stand with men or among them.

(viii) The Hajj is a rare opportunity not to be had easily. Therefore, the pilgrim must not let any supplication go unmade during the wuquf. No specified supplication is suggested for this moment but the Prophet ﷺis known to

have made the following supplication:

لاَاِلٰهَ اِلاَّاللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ
شَئٍ قَدِيْرٌ اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِىْ تَقُوْلُ وَخَيْرًا مِّمَّا نَقُوْلُ اَللّٰهُمَّ
لَكَ صَلاَتِىْ وَنُسُكِىْ وَمَحْيَاىَ وَمَمَاتِىْ وَاِلَيْكَ مَآبِىْ وَلَكَ رَبِّ تُرَاثِىْ
اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَوَسْوَسَةِ الصَّدْرِ وَشَتَّاتِ الْاَمْرِ
اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ خَيْرِ مَاتَجِئُ بِهِ الرِّيْحُ وَاَعُوْذُ بِكَ مِنْ شَرِّ
مَاتَجِئُ بِهِ الرِّيْحُ اَللّٰهُمَّ اجْعَلْ فِىْ قَلْبِىْ نُوْرًا وَّفِىْ سَمْعِىْ نُوْرًا وَّفِىْ
بَصَرِىْ نُوْرًا اَللّٰهُمَّ اشْرَحْ لِىْ صَدْرِىْ وَيَسِّرْ لِىْ اَمْرِىْ وَاَعُوْذُ بِكَ مِنْ
وَسَاوِسَ فِىْ الصَّدْرِ وَشَتَّاتِ الْاَمْرِ وَعَذَابِ الْقَبْرِ–

There is no god but Allah. He is alone. He has no partner. To Him belongs the kingdom and to Him belongs all praise and He is powerful over all things. O Allah! praise is for You just as you say but better than what we say. O Allah! My prayer is for You as also my sacrifice, my living and my dying. To You is my returning and for You, my Lord, is my wealth. O Allah, I do seek refuge in You from the torment in the grave, from the evil suggestions of the heart and from upsetting of affairs. O Allah, I implore You for the good of that which the wind brings and I seek refuge in You from the evil of that which the wind brings. O Allah! Illuminate mine heart, illuminate my hearing, illuminate my sight. O Allah, relieve my mind and make my task easy for me. I seek Your protection from the evil suggestions of my heart, from mess in my affairs and from punishment in the grave.

This is a *Hadith* about a Muslim who stands at the standing place at '*Arafah* after *zawal*, faces the *Qiblah* and

engages himself in these recitals. He recites a hundred times.

لاَ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰى كُلِّ شَئٍ قَدِيْرٌ

There is no one worthy of worship but Allah. He is Alone and He has no partner. To Him belongs the domination, to Him all praise is due, and He is omnipotent.

He then recites the *surah al Ikhlass* a hundred times and then invokes blessings on the prophet a hundred times in these words:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَعَلَيْنَا مَعَهُمْ

O Allah ! Shower blessings on Muhammad and on the family of Muhammad as You did shower blessings on Ibrahim and on the family of Ibrahim. Surely, You are praiseworthy, Glorious. And, on us (too) with them.

When a pilgrim does so, Allah says to His angels: O My angels! What reward awaits My slave who has glorified Me, has declared My unity, has proclaimed My greatness, has praised me and has invoked blessings on My Prophet ﷺ I have forgiven him and granted his intercession for himself. If he will intercede for the people at the standing place (*'Arafah*) then too I will grant his intercession and he may ask for whatever he likes.

The pilgrims may please seek forgiveness at the plain of *'Arafah* for the writer of this Book and its Publisher and their families.

(ix) If it is possible, the pilgrim must not stand in a shade. However, if he fears serious repercussions then he may stand in the shade. He may continue until sunset to make supplications and seek pardon and forgiveness crying all the

while.

Conditions of the *Wuquf* (standing): For the stay at '*Arafah* to be proper the following conditions must be met:

(a) To profess Islam; the stay of an unbeliever will not be proper.

(b) To have assumed the *ihram* for a proper Hajj. If anyone observes the stay at '*Arafah* after assuming the *ihram* for *Umrah* or an improper Hajj *(Hajj Fasid)* or without assuming the *ihram* then the *Wuquf.*, or stay, will be void.

(c) To observe the stay at the proper place, that is at '*Arafah*. If anyone observes the *Wuquf* outside '*Arafah* --- even if it is unintentional --- then the stay is void.

(d) To observe the wuquf, or stay, at the proper time. It is from the *zawal* of the ninth Zul Hajjah to the dawn of the tenth.

Rukn *Wuquf.* (Essentials, or Parts, of the stay):

It is essential --- or a rukh, or part --- for the wuquf to be at '*Arafah*, even though it be for a moment, whether it is intentionally done or not, whether it is known to the pilgrim that the place is '*Arafah* or not, whether he observes it while he is sleeping or while he is awake, whether he is unconscious or has regained senses, whether he is in agreement or has been compelled to observe it, and even if he passes by '*Arafah* running through it. However, if anyone does not enter '*Arafah* even for a moment during the period of wuquf or stay, then his wuguf has not been observed.

Rulings:

(i) It is not a condition of wuquf that the pilgrim be purified from menstruction, child-birth bleeding or sexual defilement.

(ii) It is *Wajib* to stay at '*Arafah* on the ninth Zul Hajjah

from *zawal* to sunset. If anyone exits from '*Arafah* before the sun sets then he will have a *dum* as *Wajib* over him. However, if he returns before the sun has set then he will be absolved of the *dum*, but if he returns to '*Arafah* after sunset then the *dum* will remain a w*ajib* over him.

The *sunnah* of the *Wuquf.*: These are the *masnun* of the *Wuquf.*: (i) to perform bath for the wuquf, (ii) for the *Imam* to deliver two sermons after *zawal* before the two prayers, (iii) to offer the two prayers together, (iv) to observe the *Wuquf* immediately after offering the prayers, (v) to go with the *Imam* from '*Arafah*, and there is no harm to leave before the *Imam* after sunset because of a rush, or before sunset but keeping oneself within the limits of '*Arafah* until sunset.

The *mustahabb* of *Wuquf*: These things are *mustahabb* in *Wuquf.*: (i) to recite the *talbiyah* frequently, (ii) to recite the *takbir*, *tahlil*, *istighfar*, Qur'an, to make supplications and to invoke blessings on the Prophet ﷺ (iii) to stand at the very place where the Messenger of Allah stood[1], (iv) to observe humility, (v) to stand behind and close to the *Imam*, (vi) to face the *Qiblah* while standing, (vii) to stand there while mounted on an animal, (viii) to prepare for the *Wuquf* before *zawal*, (ix) to form an intention to observe the *Wuquf*, (x) to raise the hands in supplication, (xi) to repeat each supplication three times, (xii) to begin and end the supplication by praise of Allah and blessings on his Prophet ﷺ. (xiii) to be in a state of purity, (xiv) to observe a Fast if it is possible to do so, and to not observe it if one cannot do so; some authorities have stated that it is *makruh* to Fast because fasting will bring weakness and, hence, hinder proper execution of the various deeds, so it is better not

[1] that is, in the Masjid Sakhrat.

Fast, (xv) to stand in the sun unless there is an excuse for not doing so, (xvi) not to quarrel with anyone, (xvii) to practice goodness, like giving charity, and so on.

The *makruh* in *Wuquf*: (i) Not to delay *Wuquf* after offering *Zuhr* and A*sr* prayers together, (ii) to stand on a throughfare, (iii) to lie down without any reason during the *Wuquf*, (iv) to deliver the sermon before *zawal*, (v) to observe the *Wuquf* neligently, (vi) to delay departure from *'Arafah* after sunset, (vii) to depart before sunset, (viii) to offer the *Maghrib* and *Isha* prayers at *'Arafah* or on the route, (ix) to move out so quickly that other people are inconvenienced, and these days people move so fast that other people are put to trouble and they are injured; this is unlawful.

Ambiguity Or Mistake In Observance of *Wuquf.* At *Arafah.*

Rulings:

If after the *Wuquf* has been observed a company of men or two reliable persons testify that the date was eighth of Zul Hajjah, and not the ninth, then their testimony should be deemed reliable and obeyed and *Wuquf* should be observed the next day. However, if they testify that the date was tenth or eleventh then their testimony will be disregarded; The Hajj will be deemed to have been correctly observed. If they testify on the eighth that the date was ninth which is the day of *'Arafah* and if there is sufficient time for the *Imam* to observe the *Wuquf* with many of the people during the day or night then their testimony will be accepted. But, if the time is not enough then the *Wuquf* will be observed the next day. The gist of the discussion is that if by accepting their testimony the Hajj of a great many people might be missed then their testimony is disregarded although a very large company may have testified to that. However, if the Hajj of a few people might lapse on account of obeying their testimony then it may be accepted[1].

Comment: The excellence of *Wuquf* if it happens to fall on a Friday is seventy times more than on any other day.

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[1] The Saudi Government makes its arrangement for the determination of dates. Therefore, pilgrims must occupy themselves in their devotional duites alone.

To *Muzdalifah* From '*Arafah*

Rulings:

(i) Once the sun has set it is *mustahabb* for the pilgrim to return to *Muzdalifah* through the route of Maznin with extreme dignity. (Maznin is the road between two mountains). If he takes any other route then although that is proper yet it is contrary to the superior thing. *Muzdalifah* is a plain between Mina and '*Arafah* three miles either way.

(ii) If the route is wide and there is not a multitude of people and there is no risk of disturbing anyone then the pilgrim must move ahead swiftly otherwise he may exercise care. It is unlawful to cause inconvenience to anyone.

(iii) The pilgrim must not leave '*Arafah* ahead of the *Imam*. However if it gets darker and the *Imam* puts off his departure then he may not wait for the *Imam* because he acts contrary to *sunnah*. Because of an exceeding number of pilgrims, it is difficult to know when the *Imam* will depart, so he must not wait for the *Imam* to go.

(iv) There is no harm if anyone moves forward ahead of the *Imam* or before sunset because of a rush of people but he stops further down within the limits of '*Arafah*.

(v) There is no harm to wait for the rush to subside after the *Imam* has departed. However, it is contrary to *sunnah* to delay without reason.

(vi)The pilgrim must recite the *talbiyah* and the *takbir* and make supplications and invoke blessings on the Prophet ﷺ.

(vii) The pilgrim must not offer the *Maghrib* and *Isha* prayers at '*Arafah* or on the route but he must offer these prayers at *Muzdalifah* at the time of Isha. This will be discussed shortly.

(viii) When the pilgrim approaches *Muzdalifah*, he must alight from his vehicle and enter *Muzdalifah* on foot because it is *mutahabb* to do so.

(ix) It is *mustahabb* to have a bath before enterring *Muzdalifah.*

(x) The pilgrim must stay near the *Jabl Qazah* in *Muzdalifah* either to the right, or left of the road. He must not stay on the road or secluded from the people.

To Offer *Maghrib* and Isha Prayers Together At Muzdalifah.

Rulings:

(i) The *Maghrib* and *Isha* are offered together at *Muzdalifah*. It is *mustahabb* to make haste in offering these prayers on arriving at *Muzdalifah* so much so that the pilgrim may not even unload his belongings from the vehicle before praying if that may be done conveniently.

(ii) When it is time for *Isha,* the *Maghrib* and *Isha* must be offered after calling *azan* once and iqamah once only. The *Maghrib* must be observed before the Isha and *azan* and iqamah may not be called for the *Isha* prayer. The pilgrim must not offer any *sunnah* or optional prayer between the two prayers. He may pray the *sunnah* of *Maghrib* and *Isha* after the *fard* of *Isha* and the *witr* thereafter. In the same way, he must not do anything else between prayers. If there happens to be a long gap between the two prayers then a separate *azan* and iqamah must be called out.

(iii)The pilgrim when he forms the intention to offer the *Maghrib* prayer must not think of it as a redeeming prayer (held after its proper time) but as a regular prayer held on time. However, if he forms the intention of *Maghrib* redeeming prayer then too the prayer will be valid.

(iv)As regards the *Maghrib* and *Isha* prayers offered together at *Muzdalifah*, it is not a condition that they be offered in a congregational form. They have to be offered in quick succession whether offered with the congregation or

individually although it is superior to offer with the congregation.

(v)These are the conditions on which these two prayers are offered at one time:

(a)To have assumed the *ihram* for Hajj. If anyone has not assumed the *ihram*, he is not allowed to offer the prayers together.

(b)To have already observed the *Wuquf* at *'Arafah*. If anyone stays at *Muzdalifah* before observing the *Wuquf* at *'Arafah* and prays *Maghrib* and Isha one after the other then it is not proper to do so.

(c)It should be offered on the night of tenth Zul Hajjah and he can offer these prayers until the morning of the tenth.

(d)These prayers should be offered at *Muzdalifah*. It is not proper to offer them any where on the route to it or after passing it by.

(e)The prayers must be offered at the time of *Isha*. If the pilgrim arrives at *Muzdalifah* before the prescribed time of *isha* then he must not pray the *Maghrib* until it is time for the *Isha* prayer.

(f)The pilgrim must offer the prayers in proper sequence. If he prays the Isha prayer before the *Maghrib* prayer then he should pray the *Isha* again after *Maghrib*.

(iv) If anyone has offered the *Maghrib* and *Isha* at *'Arafah* or on the route to *Muzdalifah*, then he must offer them all over again on arriving at *Muzdalifah*. If he did not repeat them and the time of *Fajr* (dawn) Prayer was at hand then his earlier prayers will be regarded as valid and he will not have to redeem the prayers (of *Maghrib* and *Isha*).

(viii) If while arriving at *Muzdalifah* from *'Arafah* something happens that could delay the pilgrims arrival at *Muzdalifah* until *fajr*, then he may offer the *Maghrib* and Isha on the route. However, he may offer each prayer at its own time.

(viii) If, while on his way to *Muzdalifah* from *'Arafah*, the pilgrim forgets the route and gets lost and does not reach *Muzdalifah* then he may postpone the prayers until dawn approaches (and offer then).

(ix) The offering of the two prayers of *Maghrib* and *Isha* at *Muzdalifah* is *Wajib* as against the two prayers of *Zuhr* and *Asr* at *'Arafah* whose observance is *masnun*. Also, no condition attaches to the prayers at *Muzdalifah* for the presence of the King or his deputy, or the observance in a congregational form. Also, the sermon before the prayers is not *masnun* and only one iqamah is enough for the two prayers.

The Nature of *Wuquf* at *Muzdalifah*:

Rulings:

(i) The pilgrim must stay at *Muzdalifah* after offering the *Maghrib* and *Isha* prayers. It is *sunnah* Muwakkadah to stay here until dawn.

(ii) It is *mustahabb* to keep awake during the night and engage oneself in recital of Qur'an and volunatry prayer and making supplciations.

(iii) When it is dawn, prayers may be offered early when it is yet dark with the *Khalifah*, if that is possible. If not, then a separate congregation may be held or prayers offered individually. However, it is superior to pray with the congregation. After the *Fajr* prayer the pilgrim must come to the *Khalifah* at *Jabl Qazah* if possible otherwise he may observe a *Wuquf* (stay) close by as he had offered at Arafah.

(iv) It is *mustahabb* to have a bath after dawn for the *Wuquf* at Muzdalifah.

(v) The pilgrim may also observe the *Wuquf* before the prayer and offer the prayer when dawn has spread fairly and there is much light. However, the earlier prayer is

better.

(vi) During the *Wuquf* at *Mzdalifah* too, the pilgrim must invoke blessings on the prophet ﷺ, recite the *takbir*, *tahlil* and *talbiyah*, make supplication and seek forgiveness. When making supplication he may raise hands as they normally are raised in supplication.

(vii) *Wuquf* may be observed anywhere over the entire *Muzdalifah* but it must not be observed in the valley of Muhassar.

(viii) For the *Wuquf* at *Muzdalifah* to be proper the conditions that must be met are: to have assumed the *ihram* beforehand, to have observed the *Wuquf* at *'Arafah*, to observe the *Wuquf* at the right time and place. These are the same conditions that are required to be met for the observance of the two prayers together. The time-limit of the *wuquf* at *Muzdalifah* is from dawn to sunrise. If anyone will observe it after sunrise or before dawn then the wuquf will not be in order.

(ix) It is *Wajib* to observe the *wuquf* at *Muzdalifah* even for a while. If anyone will pass by *Muzdalifah* at the proper time (as mentioned above) then his *wuquf* will have been correct. He may have been sleeping or awake, unconscious, or in any condition. He may have the place to be *Muzdalifah* or not. It is the same as for the *wuquf* at *'Arafah*, the *wuquf* at *Muzdalifah* will be correct in all conditions.

(x) If anyone does not observe the *wuquf* at the specified time but departs from *Muzdalifah* before dawn then *dum* will be *Wajib* on him[1] unless he did not stop because of an illness or weakness (then in such cases *dum* will not be *Wajib*).

[1]The bus drivers compell pilgrims to pray before dawn and take then to Mina. The pilgrims must resist them.

(xi) If a woman dose not stay at *Muzdalifah* because of rush then *dum* will not be *Wajib* on her. However, if a man does not stay because of the rush then the *dum* will be *Wajib* on him. If he leaves *Muzdalifah* after dawn while it is yet dark then *dum* will not be *Wajib* on him because the *wuquf* has been observed sufficiently to meet the *Wajib*.

(xii) If anyone arrived at *'Arafah* at the very last moment which is just before dawn and could not arrive at *Muzdalifah* before sunrise then *dum* will not be *Wajib* on such a person.

To Mina From *Muzdalifah* And The Gathering of Pebbles.

Rulings:

(i) When the time for sunrise is closing-in and there is so much time as may allow one to offer two raka'at prayer then the pilgrim must commence his journey to Mina in a peaceful and dignified manner. He may go on repeating the *talbiyah* and remembering Allah as he moves ahead. When he is at the edge of Batn Muhassar, he must run out of it. If he is riding something then he must speed up his vehicle or animal. Once he has gone five hundred and forty-five yards, he must slow down; this is the area of the valley[1] and the Saudi Government has put indicative signs.

(ii) It is *mustahabb* to collect seventy pebbles at *Muzdalifah* for the *rami* at *Mina*. These pebbles may be like the seed of dates or about the size of grain. It is also proper to collect them from some other place or from the road

[1]This is small low land between *Muzdalifah* and Mina and is neither a part of Mina nor of *Muzdalifah*. It is a separating land between the two.

side but they must not be collected from the site of *rami* itself. We are told in a *Hadith* that one whose Hajj meets approval his pebbles disappear from there and one whose Hajj is not approved his pebbles are left as they are. Therefore, the pebbles that lie there are rejected and must not be picked up. If anyone picks them up and casts them then althoush it is allowed yet it is severely condemned *(makruuh tahrimi)*.

(iii) It is *makruh* (disliked) to collect pebbles from Masjid Khayf or any other mosque but if anyone collects pebbles from a mosque and hurls them it absolves him of his duty but in a highly disapproved manner.

(iv) It is disliked to use for *rami* pebbles picked up from an impure place.

(v) It is also *makruh* (disliked) to smash a stone to draw pebbles from it.

(vi) Seven pebbles are cast at *Jamrah al-Uqba* on the tenth. Then twenty one pebbles are cast every day from the eleventh to thirteenth. It is allowed to the pilgrim to pick them up from *Muzdalifah* but it is not *mustahabb*. A pilgrim may collect the pebbles from any where he likes at his option but not from the *jamarat* (the site of *rami*), any mosque, or an impure place.

(vii) If anyone throws big stones or pebbles then although his obligation is discharged but it is *makruh*.

(viii) It is *mustahabb* to wash the pebbles before hurling them even though they may be picked up from a pure place. As for the pebbles that are definitely impure or filthy, it is *makruh* to cast them and where there is a doubt it may be cast aside.

The Instructions Between The Dates Tenth To Thirteenth.

The pilgrim may go from *Muzdalifah* to *Mina* before sunrise on the tenth. There he may cast pebbles at the *Jamrah Ukhra* and offer the sacrifice. He may then shave his head or have the hair clipped and relinquish the *ihram*. Then, he may perform the *tawaf ziyarah*. He may then continue to stay at *Mina* until the twelfth or thirteenth and observe the *rami* of the three *jamarat* on the eleventh and twelfth. If he continues to stay at *Mina* on the thirteenth too then he may hurl pebbles on the three *jamarat* again.

Jamar or *jamarat* is the plural of *Jamrah*. The pebbles are called jamrah. These places are called jamar or *jamarat* because pebbles are thrown there. The pillars are not *jamrah* but *jamrah* is the place below the pillars and the area around where the markings are found.. The common people have a misconception about the pillars as jamrah.

There is a *Hadith* in *Sahih Ibn Khuzaymah* narrated by Hadrat Abdullah bin Abbas رضی الله تعالی عنه that the Messenger of Allah ﷺ said, "When Hadrat Ibrahim علیه السلام came to observe the rites the devil was seen where the *Jamrah al-Ukhra* is and Hadrat Ibrahim علیه السلام hit seven pebbles on him so he sank into the earth. He then saw the devil at the site of the next Jamrah. He again hit the devil with seven pebbles so that he sank into the earth. Hadrat Ibrahim علیه السلام saw the devil once again at the site of *jzamrah al-Ula* and again threw seven pebbles at him until he sanked into the earth." Hadrat Abbas (رضی الله عنه) said, "You cast the pebbles on the devil and follow the religion of your father, Ibrahim علیه السلام

***Rami* Is To Cast Pebbles.**

In the centre of Mina three pillars are crected at three places on the road. These pillars are about the height of a man. These places are known as *jamarat* or jamar, each is known as *jamrah*. The one nearer to Makkah is *Jamrat ul Uqbah* or *Jamrat ul - Kubra* or *Jamrat ul - Ukhra*. The one in the centre is *Jamrat ul-Wusta*. The third one nearer

to Masjid Khayf is called *Jamrat ul-Ula*.

Rulings:

(i) *Rami* is observed at *Jamrat ul-Ukhra* alone on the tenth, not at *Jamratul-Ula* or *Wusta*. It is a *bid'ah* to practice *rami* at *Jamrat ul Ula* or *Wusta*.

(ii) It is *Wajib* to practice *rami* and if it is omitted *dum* will be *Wajib*.

(iii) The period during which *rami* may be done on the tenth is from its dawn to the dawn of the eleventh. If anyone does not do it until the dawn of the eleventh then *dum* will be *Wajib* on him. *Rami* is not allowed before dawn of the tenth; if anyone does it will be improper. The *masnun* period for the *rami* on the tenth is from sunrise to *zawal*. The period from *zawal* to sunset is mubah (neither legitimate nor illegitimate). After sunset however, it is *makruh*. As for weak people, women and patients they may do it ealier in the day and that is not undesirable.

(iv) When the pilgrim comes to Mina on the tenth he must by-pass the first and second jamrah and come directly to the third *jamrah*. It is *mustahabb* that when he enters Mina the first thing that he should do is *rami* before doing anything else.

(v) The pilgrim must stand before the *jamrah uqbah* in the declivity in such a way that *Mina* is to his right and *Ka'bah* to his left. Every time he throws a pebble he must recite the *takbir* and make supplication as follows:

بِسْمِ اللهِ اَللهُ اَكْبَرُ رَغْمًا لِلشَّيْطِيْنِ وَرِضًى لِلرَّحْمٰنِ

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّذَنْبًا مَّغْفُوْرًا وَّسَعْيًا مَّشْكُوْرًا

In the name of Allah. Allah is the greatest, defying the devil and pleasing the Meriful. O Allah! cause this tobe a Hajj that is approved, cause my sin to be forgiven and the effort to be rewarded.

It is also proper to recite *Subhan Allah* (Glory be to Allah) or *lailaha* illalah (There is no god but Allah) instead of the *takbir*. However, it is bad to give up *zikr* altogether.

(vi) It is *mustahabb* to hold the pebble in the thumb and the index finger. This alone is called most correct and customany. However, it is proper to hold the pebble in any way while throwing it.

(vii) This method of *rami* is only *mustahabb* otherwise it may be done in any way or from any side. R*ami* may even be done from the top of *jamrah uqbah* but it is *makruh* to do it so without any reason.

(viii) It is more virtuous if *rami* of *jamrah Ukrah is* done while riding an animal provided it does not inconvenience others. The *rami* at the other *jamarat* is better done on foot.

(ix) The pilgrim must stand at a distance of five arms length from the *jamrah* while performing *rami*. It is *makruh* to stand at a shorter distance but there is no harm if the distance is greater.

(x) It is *mustahabb* to do the *rami* with the right hand. While doing it the hand must be raised so high that the whiteness of the armpit is visible. (*rami* is lapidation of the *jamarat*).

When Is Rectial Of *talbiyah* Stopped.

Rulings:

(i) The pilgrim must cease to recite the *talbiyah* as he casts the first pebble at *jamrah Ukhra* on the tenth. He must not thereafter recite the *talbiyah* whether he is *mufrid* or *qarin* or *Mutamatta'*, his Hajj may have been correctly observed or defected.

(ii) He must cease to recite the tabiyah even if he shaves his head before he does *rami*. If he performs *tawaf ziyarah* before he goes through *rami*, shaving of hair and

to Masjid Khayf is called *Jamrat ul-Ula*.

Rulings:

(i) *Rami* is observed at *Jamrat ul-Ukhra* alone on the tenth, not at *Jamratul-Ula* or *Wusta*. It is a *bid'ah* to practice *rami* at *Jamrat ul Ula* or *Wusta*.

(ii) It is *Wajib* to practice *rami* and if it is omitted *dum* will be *Wajib*.

(iii) The period during which *rami* may be done on the tenth is from its dawn to the dawn of the eleventh. If anyone does not do it until the dawn of the eleventh then *dum* will be *Wajib* on him. *Rami* is not allowed before dawn of the tenth; if anyone does it will be improper. The *masnun* period for the *rami* on the tenth is from sunrise to *zawal*. The period from *zawal* to sunset is mubah (neither legitimate nor illegitimate). After sunset however, it is *makruh*. As for weak people, women and patients they may do it ealier in the day and that is not undesirable.

(iv) When the pilgrim comes to Mina on the tenth he must by-pass the first and second jamrah and come directly to the third *jamrah*. It is *mustahabb* that when he enters Mina the first thing that he should do is *rami* before doing anything else.

(v) The pilgrim must stand before the *jamrah uqbah* in the declivity in such a way that *Mina* is to his right and *Ka'bah* to his left. Every time he throws a pebble he must recite the *takbir* and make supplication as follows:

بِسْمِ اللهِ اَللهُ اَكْبَرُ رَغْمًا لِلشَّيْطٰنِ وَرِضًى لِّلرَّحْمٰنِ

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّذَنْبًا مَّغْفُوْرًا وَّسَعْيًا مَّشْكُوْرًا

In the name of Allah. Allah is the greatest, defying the devil and pleasing the Meriful. O Allah! cause this tobe a Hajj that is approved, cause my sin to be forgiven and the effort to be rewarded.

It is also proper to recite *Subhan Allah* (Glory be to Allah) or *lailaha* illalah (There is no god but Allah) instead of the *takbir*. However, it is bad to give up *zikr* altogether.

(vi) It is *mustahabb* to hold the pebble in the thumb and the index finger. This alone is called most correct and customany. However, it is proper to hold the pebble in any way while throwing it.

(vii) This method of *rami* is only *mustahabb* otherwise it may be done in any way or from any side. R*ami* may even be done from the top of *jamrah uqbah* but it is *makruh* to do it so without any reason.

(viii) It is more virtuous if *rami* of *jamrah Ukrah is* done while riding an animal provided it does not inconvenience others. The *rami* at the other *jamarat* is better done on foot.

(ix) The pilgrim must stand at a distance of five arms length from the *jamrah* while performing *rami*. It is *makruh* to stand at a shorter distance but there is no harm if the distance is greater.

(x) It is *mustahabb* to do the *rami* with the right hand. While doing it the hand must be raised so high that the whiteness of the armpit is visible. (*rami* is lapidation of the *jamarat*).

When Is Rectial Of *talbiyah* Stopped.

Rulings:

(i) The pilgrim must cease to recite the *talbiyah* as he casts the first pebble at *jamrah Ukhra* on the tenth. He must not thereafter recite the *talbiyah* whether he is *mufrid* or *qarin* or *Mutamatta'*, his Hajj may have been correctly observed or defected.

(ii) He must cease to recite the tabiyah even if he shaves his head before he does *rami*. If he performs *tawaf ziyarah* before he goes through *rami*, shaving of hair and

sacrifice of animal, then too he must cease rectial of *talbiyah*. If anyone does not observe *rami* until *zawal* then until he has observed *rami* he must not cease recital of *talbiyah*. However, if he does not observe *rami* until sunset then he must stop reciting the *talbiyah*.

(iii) If a *mufrid* sacrifices the animal before he does *rami*, he must not stop reciting the *talbiyah* but the qarin and the *Mutamatta'* must cease recital.

(iv) The pilgrim must not stay before the Jamrah Ukhra after observing its *rami*. He must go to his abode.

The Rules Of Sacrifice.

Rulings:

(i) The pilgrim must come to his place directly after performing the *rami* of J*amrah Ukhra* without busying himself in any affair on the way back. He may then offer the sacrifice in gratitude for having performed Hajj. This sacrifice is *mustahabb* for the *mufrid* but *Wajib* for the *qarin* and *Mutamatta'*. If the *mufrid* shaves off his hair first and then offers the sacrifice, no *dum* or any penalty will be *Wajib* on him; however, it is *mustahabb* to observe *rami* before the sacrifice and the sacrifice before shaving the head. As for the *qarin* and the *Mutamatta'* offering sacrifice before he shaves off the hair of his head is *Wajib*.

(ii) If anyone knows how to slaughter an animal then it is better for him to make the sacrifice himself. If he does not know then it is *mustahabb* for him to stand there when the animal is being sacrificed. He may make this supplciation before the sacrfice or after it but not during the sacrifice:

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَالسَّمٰوٰتِ وَالْاَرْضَ حَنِیْفًا وَّ مَا اَنَا مِنَ
الْمُشْرِکِیْنَ اِنَّ صَلَاتِیْ وَنُسُکِیْ وَمَحْیَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ

لَا شَرِیْکَ لَهٗ وَبِذٰلِکَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِیْنَ اَللّٰهُمَّ تَقَبَّلْ مِنِّیْ
هٰذَاالنُّسُکَ وَاجْعَلْهُ قُرْبَانًا لِّوَجْهِکَ وَعَظِّمْ اَجْرِیْ عَلَیْهَا.

Surely, I have turned my face, as a man of pure faith, to Him who originated the heavens and the earth, and I am not of the associators(1). My prayer and my rites of worship, and my life and my death are all for Allah, the Lord of the worlds, no associate has He. And this I have been commanded, and I am the first of the Muslims(2). O Allah ! Accept from me this sacrifice and let it be a sacrifice for You alone and increase my reward for it.

(iii) The rules for this sacrifice are what they are for *Eid-ul-Adha.* The animal that is allowed then is allowed at this time too, and just as seven men may jointly sacrifice a camel or a cow when they offer a sacrifice on *Eid* so too they may jointly sacrifice one at this time.

(iv) Fewer than seven people may also join in the sacrifice of a camel or a cow. However, no one may receive a share smaller than one-seventh.

(v) The animal selected for the sacrifice should not be blind or one-eyed. The sacrifice of an animal is not proper if it has lost sight of one-third or more of one of its eyes, or if more than one-third of one of its ears is cut, or if more than one-third of its tail is cut, or if it is lame and walks on three feet without placing the fourth on the ground.

(vi) The sacrifice of that animal is not proper which has lost all its teeth. If the animal has lost some of its teeth but most are intact then its sacrifice is in order.

(vii) The sacrifice is not proper if an animal has no ears from birth but it is proper if its ears are very small since birth and they are not cut off.

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(1) al-An'am, 6:7,9.

(2) 6 : 162 ~ 163

(viii) If an animal has no horns since birth then its sacrifice is in order. If the horn of an animal is broken and its kernel is thrown out then the sacrifice of such an animal is not proper. If its horn is partially broken or that the kernel of the horn is intact then it is proper to sacrifice such an animal.

(ix) The sacrifice of a castrated animal is in order; rather, it is more meritorious.

(x) It is not proper to sacrifice an animal that has gone very thin so there is absolutely no marrow in its bones. The Eid prayer is not held at Mina. Therefore, no condition is aplicable at Mina whereby the sacrifice may follow the Eid prayer.

(xi) Before the animal is sacrificed both its fore-legs and one of its hind-leg must be tied up and it must be turned towards the *qiblah.* The knife must be sharpened very finely but not in the presence of the animal. further, one animal may not be slaughtered in the presence of the other. A ditch should be dug up for the blood to be collected there. The animal must be blind folded.the knife should be held in the right hand and saying (بسم الله الله اكبر) (In the name of Allah. Allah is the greatest) the knife should be moved swiftly over the neck of the animal whose feet must be untied then.The pilgrim must supplicate Allah to accept his offering and it is *masnun* for him to eat the flesh of the animal though a little.

(xii) The sacrifice of the Eid-ul-Adha is not *Wajib* on the pilgrim who is a traveller and not a resident of Makkah. If he is a resident and a *sahib nisab*[1] then it is *Wajib* for him to sacrifice on the occasion.

[1] One who owns minimum wealth on which *zakat* is paid and qualifies to it.

Shaving The Head Or Clipping The hair.

Rulings:

(i) Once the pilgrim has offered the sacrifice he must get the hair on his head shaved off or clipped. He must face the *qiblah* while sitting down and get the shaved or clipped from the right side. It is *Wajib* to have one-fourth of the hair shaved or clipped otherwise the *ihram* is not relinquished. To have all the hair on the head shaved or clipped is *mustahabb*. It is better to have it clipped than shaved off. If he is having the hair cut then he must get them clipped a little more than a finger-length not lesser than that because the hair generally are not of equal length. If the pilgrim gets them cut lesser than the finger-length then the shorter hair will remain untouched but if he takes a longer length all the hair short and long will be cut. After shaving or cutting the hair on the head, the pilgrim must remove his moustaches, finger and toe-nails and hair from the armpits etc[1]. If he gets the moustaches, the nails and the hair from the armpits and below the navel removed before shaving or clipping the hair on the head then he will liable to *jaza*. He is not allowed to remove them prior to the hair on the head.

(ii) It is unlawful for a woman to shave her head. She may only clip one-fourth of the hair on her head; the length of a finger is enough[2] but if she takes slightly more than that then she will get all the hair because generally they are of unequal length.

(iii) It is *sunnah* to shave or cut hair from all the head. while it is allowed to shave one-fourth or cut from that

[1] He must not remove the nails, Moustaches and hair from armpit in conformity with the practice of the Messenger of Allah Hayatul Qutub wa labab, Shayr Muhammad).

[2] It is *sunnah* for a woman to clip a finger-length hair clipped from all over the head - (Shayr Muhammad).

much, such a behaviour is *makruh tahrimah* (undesirable almost to a degree of prohibition).

(iv) The pilgrim must recite the *takbir* at the time of shaving or clipping and make this supplication:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَلٰی مَا هَدَانَا وَاَنْعَمَ عَلَیْنَا اَللّٰهُمَّ هٰذِهٖ نَاصِیَتِیْ بِیَدِكَ فَتَقَبَّلْ مِنِّیْ وَاغْفِرْ لِیْ ذُنُوْبِیْ اَللّٰهُمَّ اكْتُبْ لِیْ بِكُلِّ شَعْرَةٍ حَسَنَةً وَامْحُ بِهَا عَنِّیْ سَیِّئَةً وَارْفَعْ لِیْ بِهَا دَرَجَةً اَللّٰهُمَّ اغْفِرْ لِیْ وَلِلْمُحَلِّقِیْنَ وَالْمُقَصِّرِیْنَ یَا وَاسِعَ الْمَغْفِرَةِ—آمِیْن.

All praise belongs to Allah Who has guided us and bestowed upon us His blessings on us. O Allah ! This mine forehead is in Your Hands, so accept this from me! And, Forgive me my sins. O Allah ! Credit me with a righteous deed against every strand of hair and obliterate against it one evil deed and elevate me a rank against it. O Allah, forgive me and all those who have had their head shaved or hair clipped, O the Most Forgiveing One! *Aameen.*

It is *mustahabb* to bury the hair and the nails. There is no harn if they are thrown away but it is makruh to throw them in the bathroom or toilet. The pilgrim may make this supplication after having shaved or clipped his hair on the head.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ قَضٰی عَنَّا نُسُكَنَا اَللّٰهُمَّ زِدْنَا اِیْمَانًا وَّیَقِیْنًا

Praise be to Allah Who caused us to fulfil our Hajj. O Allah ! Increase us in faith and belief.

He may pray for himself, his parents and all the Muslims as also for the author and publishers of this book and their families.

(v) If there is any problem in having the hair shaved then it is *Wajib* to have the hair clipped this --- could be through non-availability of a razor or a barber, or through

injury in the head. If the hair cannot be clipped then it is *Wajib* to shave the head --- this could be when there is too little hair on the head and it has no injury on it. We will discuss shortly the situation when both problems persist that is, there is an injury on the head coupled with a problem in clipping.

(vi) If anyone has pulled his hair out or removed them with a hair removing agent (etc) or loses them in a fight then that is enough whether it is through his own behaviour or through someone else's action.

(vii) If anyone is bald and has no hair on his head or has injury on his head then it is *Wajib* for him to merely pass the razor over his head but if he cannot even pass the razor because of the injury then he is absolved of the *Wajib*. He will then become *halal* (that is, relinguish his *ihram*) in the manner of one who has shaved off his hair. However, it is better for such a person not to become *halal* until the twelfth and carry on with the *ihram* till then.

(viii) If he goes to a desolate place or some-where where he cannot find a razor or scissors then this is not a plausible excuse. He will not become *halal* until he shaved his head or clips the hair.

(ix) When it is time for him to become *halal*, a *Muhrim* may shave his head or cut the hair on it or do these things to another person, whether a *Muhrim* or not, and he will not have *jaza Wajib* on him [1].

(x) For the shave or haircut to be proper it is a condition that it be done during the *ayyam nahr*, that is, between the tenth and twelfth any time during the day or night, and it must be done within the *Haram*. If it is observed outside this time and anywhere apart from the *Haram* then although he will become *halal* a *dum* will be *Wajib* on him.

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[1] That is, when he has fulfilled all rites and is about to abandon the *ihram*.

(xi) The shaving or clipping of the hair while the *ihram* of Hajj is observed is from dawn of the tenth to sun set of the twelfth. It is *Wajib* to have the hair shaved or cut during this time[1].

(xii) The shaving or clipping of the hair of the head while the *ihram* of *Umrah* is observed may be done after performing sa'i although its duration begins after the fourth round of *tawaf*[2].

(xiii) Whatever was disallowed to the pilgrim because of the *ihram* is allowed to him again once he has the haircut or shaves his hair. He may apply perfume, don stitched garments, hunt and so an. However, sexual intercourse between spouses or caressing and kissing each other are not allowed and this restriction will be removed after the *tawaf ziyarah.*

Tawaf Ziyarah.

Rulings:

(i) The pilgrim, after he has observed *rami*, sacrificed the animal and shaved his hair or cut it, must circumcambulate the *Baytullah.* This *tawaf* is a *rukn* (essential) and *fard* (absolute obligation) and it is also known as *tawaf ziyarah.* It is better to observe it on the tenth but it may be performed upto the sunset of the twelfth. After that it is *makruh tahrimah.* The method of observing it may be seen under the relevant chapter.

(ii) The *tawaf ziyarah* is performed from dawn of the tenth and it is not allowed to observe it before that. Its *Wajib* time ends with the *ayyam nahr* (days of sacrifice) and if performed thereafter although it will be proper *dum* will be *Wajib.*

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(1) After *rami* of *Jamrah uqba* or after sacrifice if that is *Wajib.*

(2) That is after *tawaf* of *Umrah* and before *sa'i* it is a proper time but it is *Wajib* after *sa'i* and calls for *dum* if observed before *sa'i.*

(iii) If anyone has observed *sa'i* after *tawaf qudum* then he may not observe *ramal* and *idtiba'* after the *tawaf ziyarah* and he may not observe *sa'i* either. However, if he had not observed *sa'i* after *tawaf qudum* then he must observe *ramal* in the first three rounds of *tawaf ziyarah* and after offering the prayer of *tawaf* he may observe *istilam* and perform *sa'i* going through the *Bab us-Safa.* I*dtiba"* is not observed in *tawaf ziyarah* if stitched garments are worn otherwise *idtiba"* is observed[1]. If he had performed *sa'i* after *tawaf* qudum but even if he had omitted to observe *ramal* and *idtiba"* intentionaly or unintentionally he may not now observe *ramal* or *idtiba".*

(iv) If anyone had performed *tawaf qudum* in a defiled state and had observed *ramal* and had performed *sa'i* after that then it is *Wajib*[2] for him to perform sa'i again[3] and it is *sunnah* to repeat *ramal.* If he had performed *tawaf qudum* without ablution then it is *mustahab* to repeat the *sa'i.*

(v) If anyone performed *tawaf qudum* before the months of Hajj while he had assumed the *ihram* for Hajj, and he had also performed sa'i then his *tawaf qudum*[4] is considered as observed although it was *makruh tahrimah* to do so. It is *Wajib* that he repeats the *sa'i.*

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(1) Sharah at lubab.

(2) If he does not repeat *sa'i* then he will have to suffer *dum.* If he repeats *tawaf qudum* itself after performing ablution then it will not be necessary to repeat *sa't* and *dum* will not be necessary either. (Shayr Muhammad)

(3) That is, after *tawaf ziyarah.*

(4) Some authorities consider it an optional *tawaf* that must be repeated with the beginning of the months of Hajj and the repetition is *sunnah muwakkadah.* (Shayr Muhammad).

Condition Of *tawaf ziyarah*.

These conditions are necessary to be met for *tawaf ziyarah* to be proper:

(i) to profess Islam,
(ii) to be sane,
(iii) to know and realise what is done,
(iv) to assume the *ihram* for Haj before performing *tawaf*,
(v) to observe wuquf at '*Arafah* before the *tawaf*,
(vi) to form the intention of *tawaf*,
(vii) to perform it during the days and time of *tawaf*,
(viii) to observe it at its station that is, within the mosque all round the Baytullah,
(ix) to perform the *tawaf* in person even if carried by someone else unless a person loses consciousness before he could assume the *ihram* and does not regain it until the performance of the *tawaf*. In such a case, anyone else may perform the *tawaf* on his behalf.

The *Wajibs* Of *tawaf ziyarah*.

These things are *Wajib* in *tawaf ziyarah*:

(i) To perform it on foot provided one is able to walk,
(ii) To begin it from the right side,
(iii) To complete all seven rounds,
(iv) To be free of impurities, that is, to be in a state of ablution and not be sexually defiled,
(v) To conceal those parts of the body that have to be concealed in obedience of shri'ah,
(vi) To perform it during the *ayyam nahr* (days of sacri fice).

Rulings:

(i) The *tawaf ziyarah* is not depraved by anything and it is never waived but may be performed anytime during a person's life. However, it is *Wajib* to perform it in the *ayyam nahr* (days of sacrifice) after which *dum* becomes obligatory while the *tawaf* must be performed. It is never replaced or substituted; the only possibility is death of the pilgrim after *wuquf* at '*Arafah* and before the *tawaf* and the pilgrim may have left behind instructions for his Hajj rites to be met. In that case, it is *Wajib* to secrifice a cow or a camel. The Hajj will be deemed to have been observed[1], no *dum* being *Wajib* as a result of the wuquf at *Muzdalifah, rami* and sa'i being missed.

(ii) It is *sunnah* to perform *tawaf ziyarah* after *rami* and shaving or cutting of hair but not *Wajib*.

(iii) Because this *tawaf* can be performed throughout one's life therefore one must leave instructions in one's Will and it is *Wajib* to do so if one has not performed the *tawaf*. If one has delayed its observance without any reason then he has sinned.

(iv) After the performace of *tawaf ziyarah* sexual intercourse between spouses is permitted. If anyone has not performed this *tawaf*, it will not be lawful for him to have a sexual intercourse with his wife. This ban will apply even though years may pass by in this manner. It is only after performing the *tawaf* ziyarah that sexual intercourrse between spouses is allowed.

(v) If anyone performs the *tawaf ziyarah* before he has

[1] This instruction to complete the rites applies to one who may have performed Hajj two or three years after it had become *Wajib* for him to perform Hajj. If he had performed it the very year it was *Wajib* to perform then it is not obligatory to observe these instructions because he did not have enough time by him even if he had died after wuquf. As for him who performed Hajj after a delay then the pilgrim has to make instructions in his will lest he did before or after wuquf at '*Arafah*.

shaved or clipped his hair then none of the disallowed things will become lawful for him. The things disallowed as a result of the *ihram* do not become lawful because of performence of *tawaf* but because of the shaving or cutting the hair.

(vi) If a woman ceases to menstruate on the twelfth so much time before sunset that she may have a purifying bath, go to the mosque and perform the *tawaf* all of the rounds or at least four of them, but she does not do so then she will have the *dum Wajib* on her. If she did not have that much time then nothing will be *Wajib* on her.

(vii) If a woman cannot perform *tawaf ziyarah* at its proper time due to menstruation then *dum* will not be *Wajib* on her. She may perform the *tawaf* after she has purified.

(viii) If a woman senses that she will get the menses but she has time enough to perform the entire *tawaf* or four of its rounds but she does not do so and then she purifies after the days of sacrifice are over then *dum* will be *Wajib* on her. If she did not have enough time to observe even four rounds then she will not have a dum *Wajib* on her.

Return To Mina After *tawaf ziyarah*.

The pilgrim should perform *tawaf ziyzrah* on the tenth and return to Mina and it is *masnun* to pray the *Zuhr* at Mina. Some authorities say that it is *masnun* to pray at Makkah itself in the Masjid ul *haram*. Mulla Ali Qari has preferred the second opinion that the pilgrim pray the *Zuhr* in the Masjid ul *haram*. It is *sunnah* to stay overnight at Mina while it is *makruh* to spend the night anywhere else. Whether it is Makkah or any place on the route. Similarly, it is *makruh* to spend most of the night anywhere else but it does not make *dum wajib*.

Rulings:

The pilgrim must make it a point to pray at Mina with the congregation at Masjid Khayf[1]. He must particularly offer the prayer in the centre of the mosque under the dome in its *mihrab*. The Messenger of Allah ﷺ offered his prayer here.

The *Rami* On The Eleventh, Twelfth And Thirteenth.

Rulings:

(i) It is *wajib* to perform the *rami*. It is observed on four days, the tenth, eleventh, twelfth and thirteenth. On the tenth, *rami* is done only at the *jamrah ukhra* as we have seen earlier. On the other days, it is done at all three *jamarat*.

(ii) On the eleventh, after *zawal*, the pilgrim must pray the *Zuhr* and then cast seven pebbles each on all the three *jamarat*. He must begin with the *Rami* of *jamrah Ula* (which is near Masjid Khayf). Because this *jamrah* is at a height, he must ascend a little at a distance of five arms length or more and facing the *qiblah* stand in a manner that he is not directly opposite the *jamrah* but a major portion of the *jamrah* is to the right and some of it to his left. He may then cast seven pebbles and at every throw must recite

بِسْمِ اللهِ اَللهُ اَكْبَرُ رَغْمًا لِلشَّيْطَانِ وَرِضًى لِّلرَّحْمٰنِ

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّذَنْبًا مَّغْفُوْرًا وَّسَعْيًا مَّشْكُوْرًا

In the Name of Allah in defiance of the devil and to please the most Merciful. O Allah, let it be an approved Hajj and let the sins be forgiven and the effort rewarded.

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[1] Provided the resident *Imam* does not observe *Qasr* (a traveller's prayer and does not combine two prayers)

After doing the *rami*, he may move a little forward and facing the qiblah with the hands raised he may praise Allah, glorify and extol him and make supplications for himself, the author and the publisher of this Book and all the Muslims. He may stand for so long as takes to recite *surah al Baqarah* or three-fourths of a part of the Qur'an or twenty verses. He may then go to the *jamrah Wusta,* the one at the centre. Here he may cast pebbles in the same manner as he did at *jamrah ula.* Then he may stand a little to the left, facing the *qiblah* and make supplications and glorification in the same manner as at *jamrah ula.* He may then go to *jamrah Ukhra* and do the *rami* as before, but here he may not pause to make any supplication or *zikr* etc.The pause and *zikr* are *sunnah* at *jamrah ula* and *wusta* only. After he has cast stones at *jamrah ukhra* the pilgrim must go to his abode and stay the night at Mina. Then on the twelfth, after *zawal*, he may observe the same procedure as he had done on the eleventh. Then on the thirteenth, he may observe the *rami* of the three *jamarat* in the same manner.

(iii) While it is allowed without being the least disliked to return to Makkah on the twelfth after doing the *rami* after *zawal*, it is more excellent to return after the *rami* on the thirteenth.

(iv) If anyone comes back to Makkah after *rami* on the twelfth then the *rami* of the thirteenth is not *wajib* on him.

(v) If the pilgrim intends to go to Makkah on the twelfth then he must leave Mina before sunset. After sunset, it is *makruh* if he departs without doing the *rami* of the thirteenth, although the *rami* of the thirteenth will not be *wajib.* However, if he is at Mina at dawn on the thirteenth then the *rami* of the thirteenth will be *wajib.* If he goes away without observing *rami dum* will be wajib.

(vi) The time of *rami* on the eleventh and twelfth begins at *zawal.* *Rami* is not proper before that. The time from *zawal* to sunset is *masnun.* From sunset to dawn it is *makruh.* If anyone does not observe the *rami* on the eleventh until the morning of the twelfth then the time for *rami* of the eleventh expires and it will not be observed anymore. It must now be redeemed with the *rami* of the twelfth. In th same way, if the *rami* of the twelfth is not done until the morning of the thirteenth then its time expires and it is *wajib* to redeem it.

(vii) If *rami* could not be observed any day at its prescribed time then it is *wajib* to redeem it and *dum* will also be *wajib.* In the same way, if *rami* is not observed at all every day and the prescribed time has expired too then only one *dum* will be *wajib.*

(viii) The time to redeem *rami* expires with sunset on the thirtheenth. After sunset, *rami* cannot even be redeemed and only *dum* is *wajib.*

(ix) Although *rami* may be done on the thirtheenth from dawn to sunset yet it is *makruh* before *zawal* and *masnun* after it. After sunset the time expires completely. The *rami* of the thirteenth may not be redeemed either but the *dum* is *wajib.*

(x) If anyone has not observed *rami* on the tenth, eleventh or twelfth then he may do it on the night that follows the day, for example, if he has not done it on the tenth then he may do it on the night between the tenth and the eleventh. In the days of Hajj *(ayyam Hajj)* the night follows the day. If anyone does the *rami* for any day on the preceding night then it will be improper.

(xi) The night that follows the thirteenth is not coupled with the (day) thirteenth.

(xii) It is *masnun* to observe the *rami* of the three *jamarat* in sequence on the eleventh, twelfth and thirteenth. If anyone does the *rami* of *jamrah wusta* or *jamrah ukhra* be-

fore the others and follows that with *jamrah ula* then he must re-do the *rami* of *jamrah wusta* and ukhra so that the sequence is maintained according to the *masnun* method.

(xiii) It is *masnun* to cast the pebbles in quick seccession when observing the *rami*. It is *makruh* to space the throws. In the same way, it is *makruh* to delay *rami* of one jamrah after another except for the time taken to make the suplication.

(xiv) No condition attaches as to the appearance or state of the pilgrim while casting the pebbles. He may do the *rami* in whichever state and place he is; that will be proper. However, it is *masnun* that he respects the aforesaid directions.

Condtions Of *Rami*.

There are ten conditions that must be met for the *rami* to be proper.

(i) It is necessary that the pebbles must be hurled and it is not enough to place them on the *jamrah*. Although it is enough to place them yet this act is *makruh* because it is contrary to *sunnah*.

(ii) The *rami* must be observed with the hand (manually). It will not be proper if done with bow and arrow or any other device.

(iii) The pebble must fall close to the *jamrah*. If it falls far away the *rami* will be viod. The distance of three arms length is condisered far away and less than that is closeby.

(iv) The pebble must be thrown by the effort of the thrower. If it falls on someone's back or a vehicle and another person jerks it down or it is flicked by the movement of someone else then *rami* is not accomplished. It is *wajib* to repeat that throw. In the same way, if the person , on whom the pebble fell, picks it up and does the *rami* or places it on the *jamrah* then the *rami* is not accomplished.

However, if the pebble after falling on someone bounces by itself and falls close to the J*amrah* without the effort of that person then the *rami* will have been achieved but if it falls far away then the *rami* will not have been achieved. If there is doubt whether it has rebounced by itself or fallen by the movement of that person or animal then the throw must be repeated.

(v) The seven pebbles have to be thrown one by one all separately. If more than one, or all seven, are thrown together then that will be counted as one throw even though they may have fallen separately. It will be neecssary to complete the count and cast the rest.

(vi) The pilgrim must observe the *rami* himse lf. It is not allowed to get someone else do it on his behalf if he is able to do it himself. However, if a patient (or an invalid) instructs someone else to do it for him, or anyone does it for an insane or unconscious person or a child then the *rami* will be in order. It is better that the pebbles be placed on his hands and the invalid throw them or his companion does it. In the case of a patient, his instrucitons must be received for anyone else to do the *rami* on his behalf; it is a condition. No such condition attaches the performance on behalf of an unconscious person etc.

Rulings:

(a) In the execution of *rami*, the sick person is regarded as one who cannot offer his prayer in a standing position and suffers great pain in walking upto the *jamrah* or going there in a conveyanyce. If he can use a convey ance without undergoing pain and there is no likelihood of his illness to intensify then he must observe the *rami* himself and it is not allowed that he gets anyone else to do it for him.Of course, if he cannot find the means to arrive at the

Jamrah - neither conveyance nor anyone to carry him, --- then he is helpless and may instruct someone else to do it for him.

(b) As for the person who casts pebbles for another, he must first do his own *rami* and then do it on behalf of the other. If he throws one pebble for himslef and then one for the other then although it is allowed yet it is *makruh*. On the eleventh, twelfth and thirteenth, such a person must cast the pebbles at all the three j*amarat* for himslef and then on behalf of the other.

(c) If an insensible person, an insane, a child or an unconscious person does not observe the *rami* at all no *fidyah* (recompense) will be *wajib* on him. However, if a sick person will not do the *rami*, the *jaza* will be *wajib* on him for leaving out the *rami*.

(vii) It is a condition that the pebble be an element of earth. It may be stone or any other similar material. *Rami* is not allowed to be done with anything other than an element of earth.

Ruling:

(a) *Rami* may be done with stone, clod or earth, kneaded clay, red ochre, lime, arsenic sulphurate, rock salt, sulpher, red lead or sand. However, a fistful of sand will represent one pebble.

(b) It is better to do *rami* with stone.

(c) *Rami* is not allowed with gold, silver, iron, ambergis, pearl, coral, jewellery, wood, dung and so on.

(d) There is a difference Of opinion on whether *rami* may be performed with ruby or not. Threrefore, to be on the safe side *rami* must not be done with ruby.

(viii) *Rami* must be performed at its proper time. This subject has been discussed earlier.

(ix) Most of the *rami* must be performed. if anyone has

thrown four pebbles and did not throw three then *jaza* will be *wajib* as we will see in detail in *jinayat* (to commit something that is not allowed). If he omits to throw four pebbles or more than that then, *dum* will be *wajib* and *rami* will be deemed not to have been observed.

(x) The *rami* of the three *Jamarat* must be done in sequence. This is a condition according to some authorities but most consider it do be a *sunnah*.

Rulings On Different Issuses.

(i) The rules of *rami* for men and women are identical. There is no difference in the rules; nevertheless, a woman may perform the *rami* at night and that is better for her.

(ii) It is not allowed to anyone to represent a woman and pelt pebbles on her behalf because of a rush at the site. If a woman does not do the *rami* beacuse of a rush then a *fidyah* will be *wajib* on her.

(iii) If, from fear of the multitude, a woman executes the *rami* before sunrise on the tenth and after sunset on the eleventh and twelfth then her behaviour will not be *makruh*. The same applies to an old, infirm and weak person. Apart from them, it is *makruh* for anyone else to act in this manner.

(iv) The stones must not be pelted on the pillar but on the ground below it where they are collected. If a pebble hits the pillar and falls on the ground or lands on the surrounding ground staright away then the *rami* is peroperly observed[1].

(v) It is *makruh* to intentionally pelt more than seven pebbles at any J*amarah*. There is no harm if anyone hurls more than seven out of uncertainty on the number of peb

[1] If the pebble stays on the pillar then if it is three arms length away from the base, or less, then *rami* is in order but if the distance is more than that then the *rami* is not proper. (Shayr Muhammad)

J*amrah* - neither conveyance nor anyone to carry him, --- then he is helpless and may instruct someone else to do it for him.

(b) As for the person who casts pebbles for another, he must first do his own *rami* and then do it on behalf of the other. If he throws one pebble for himslef and then one for the other then although it is allowed yet it is *makruh*. On the eleventh, twelfth and thirteenth, such a person must cast the pebbles at all the three j*amarat* for himslef and then on behalf of the other.

(c) If an insensible person, an insane, a child or an unconscious person does not observe the *rami* at all no *fidyah* (recompense) will be *wajib* on him. However, if a sick person will not do the *rami*, the *jaza* will be *wajib* on him for leaving out the *rami*.

(vii) It is a condition that the pebble be an element of earth. It may be stone or any other similar material. *Rami* is not allowed to be done with anything other than an element of earth.

Ruling:

(a) *Rami* may be done with stone, clod or earth, kneaded clay, red ochre, lime, arsenic sulphurate, rock salt, sulpher, red lead or sand. However, a fistful of sand will represent one pebble.

(b) It is better to do *rami* with stone.

(c) *Rami* is not allowed with gold, silver, iron, ambergis, pearl, coral, jewellery, wood, dung and so on.

(d) There is a difference Of opinion on whether *rami* may be performed with ruby or not. Threrefore, to be on the safe side *rami* must not be done with ruby.

(viii) *Rami* must be performed at its proper time. This subject has been discussed earlier.

(ix) Most of the *rami* must be performed. if anyone has

thrown four pebbles and did not throw three then *jaza* will be *wajib* as we will see in detail in *jinayat* (to commit something that is not allowed). If he omits to throw four pebbles or more than that then, *dum* will be *wajib* and *rami* will be deemed not to have been observed.

(x) The *rami* of the three *Jamarat* must be done in sequence. This is a condition according to some authorities but most consider it do be a *sunnah*.

Rulings On Different Issuses.

(i) The rules of *rami* for men and women are identical. There is no difference in the rules; nevertheless, a woman may perform the *rami* at night and that is better for her.

(ii) It is not allowed to anyone to represent a woman and pelt pebbles on her behalf because of a rush at the site. If a woman does not do the *rami* beacuse of a rush then a *fidyah* will be *wajib* on her.

(iii) If, from fear of the multitude, a woman executes the *rami* before sunrise on the tenth and after sunset on the eleventh and twelfth then her behaviour will not be *makruh*. The same applies to an old, infirm and weak person. Apart from them, it is *makruh* for anyone else to act in this manner.

(iv) The stones must not be pelted on the pillar but on the ground below it where they are collected. If a pebble hits the pillar and falls on the ground or lands on the surrounding ground staright away then the *rami* is peroperly observed[1].

(v) It is *makruh* to intentionally pelt more than seven pebbles at any J*amarah*. There is no harm if anyone hurls more than seven out of uncertainty on the number of peb

[1] If the pebble stays on the pillar then if it is three arms length away from the base, or less, then *rami* is in order but if the distance is more than that then the *rami* is not proper. (Shayr Muhammad)

bles cast.

(vi) It is allowed to pelt a single pebble seven times but that is contrary to *sunnah*.

(vii) It is *makruh* to send one's possessions to Makkah in advance while one stays on at Mina. In the same way, it is *makruh* to proceed to '*Arafah* leaving behind one's possessions at Mina. However, if one is convinced that the possessions will be secure whether sent forward to Makkah or left behind at Mina then it is not *makruh*.

To Makkah From Mina.

The pilgrim may proceed to Makkah on the twelfth or thirteenth. He may pause at *Muhassab* for a while and make supplications after alighting from his conveyance or while remaining seated in it. This is the least degree of observance. The highest degree of it is, and the *sunnah* in complete form, is to come here on the twelfth and thirteenth after doing *rami* and offer *Zuhr*, *Asr*, *Maghrib* and I*sha* and sleep or simply lie down awhile; he may then go to Makkah. *Muhassab* is on the outskirts of Makkah, next to its graveyard; it is between two mountains on the way to Mina. Its length is from the door of Makkah to Jabl Abrah. The graveyard is not included in *Muhassab*. It is also known as Abtah, Batha and Wasaba. It is now inhabited. These days it is known as M'abidah.

Ruling:

It is *sunnah* to visit *Muhassab* for a little while or to pause there. To aviod that is bad.

Remark:

The Hajj is now observed with the return to Makkah. If the pilgrim has performed the *tawaf ziyarah* too then conjugal relations between spouses are allowed to

him.

As long as he remains in Makkah the pilgrim must seize the opportunity and devote himself to prayer and *tawaf* in the Masjid ul *Haram*. This is a bleesing from Allah. He may consign reward to his parents and relatives. When he is about to depart from Makkah, he may perform the *tawaf wada'* also known as *tawaf Sadar*. After the *ayyam tashriq*, that is after the thirteenth, he may perform voluntary *Umrah* and perform that on behalf of his parents and any other people he likes. Great reward awaits the pilgrim who performs the voluntary *Umrah*. We will see this when we discuss this subject.

The pilgrim must observe prayer, Fasting, pious deeds, and charitable acts in plenty. It is *mustahabb* to recite the Qur'an from cover to cover in the *Haram*.. The people of Makkah must not be regarded as bad and must not be criticised. They should be respected and well-treated.

Tawaf Wada.

The method of *tawaf Wada:* When the pilgrim has performed Hajj and decides to depart from Makkah, he must perform *tawaf wada*. R*amal* is not observed in it and it is not followed by sa'i. He may offer two raka'at after *tawaf* and then facing the *Qiblah* he may drink the Zamzam water in many sips. After every sip he must look at *Baytullah*. He may rub it over his face, head, and the rest of his body and may even pour it over himself. He may then kiss the doorstep of Baytullah that is raised a little from the floor. He may then cling to the *Multazim* and place his chest and right check over it and raise his right hand to hold the curtain in the manner a slave tugs the edge of his Master's garment in a pleading way. If he cannot reach the curtain he may raise both his hands above his head and

spread them over the wall. In short, he may shed tears, cry and wail imploringly, or at least make as if he is crying. He must express sincere regrets on parting with the *Ka'bah.* He may observe the *istilam* of the Black stone and, if that is done easily, he may walk in reverse to the *Bab-ul-Wada* looking at the *Baytullah* with expectant eyes and exit from it weeping all the time[1]. At the door he may make supplications including this one.

اَلْحَمْدُ لِلّٰهِ حَمْداً كَثِيْراً طَيِّبًا مُّبَارَكًا فِيْهِ اَللّٰهُمَّ ارْزُقْنِى الْعَوْدَ بَعْدَ الْعَوْدِ الْمَرَّةَ بَعْدَ الْمَرَّةِ اِلَى بَيْتِكَ الْحَرَامِ وَاجْعَلْنِىْ مِنَ الْمَقْبُوْلِيْنَ عِنْدَكَ يَا ذَاالْجَلَالِ وَالاِكْرَامِ اَللّٰهُمَّ لاَ تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ بَيْتِكَ الْحَرَامِ اِنْ جَعَلْتَهُ اٰخِرَ الْعَهْدِ ـــــ فَعَوِّضْنِىْ عَنْهُ الْجَنَّةَ يَا اَرْحَمَ الرَّاحِمِيْنَ وَصَلَّى اللهُ عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّآلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ.

Praise belongs to Allah, plenty of praise, bset of it that brings blessings with it. O Allah! Cause me to return, again and again, time after time, to Your Sacred House. Cause me to be among the acclaimed ones in Your sight, O Owner of Majesty and Splendour! O Allah, do not let this be my last visit to Your Sacred House; if You cause it to be a last visit then recompanse me against it with Paradise, O Most Merciful of those who show mercy! May the bleesings of Allah be on the best of his creation, Muhammad, and his family and Companions!

Women who experience menstruation or lochia must not observe *tawaf* but wait at the door and make supplications.

[1] To walk in reverse and to kiss the doorstep of *Baytullah* is not known from the Messenger of Allah or his Companions however, the ulama and the mashaikh have approved of it as a mark of respect to the *Baytullah.* (Sa'id Ahmad).

Rulings On Issues Of *tawaf wada.*.

(i) It is *wajib* for pilgrims from foreign lands to perform *tawaf wada.*' whether he has observed Hajj *Irfad, qiran* or *tamatta*' provided he is sensible, adult and not an invalid. It is not *wajib* on the people of Haram, of Hill and of *Miqat*, and not on a woman who has menses or bleeding from childbirth, and not on an insane person and minor child. It is not wajib also on one who has missed the Hajj or who has been prevented from performing the Hajj. It is not *wajib* also on anyone who has performed *Umrah* alone.

(ii) It is *mustahabb* for a resident of Makkah, of Hill or of *Miqat.*

(iii) If anyone has adopted Makkah or its surroundings as his homeland then this *tawaf* is waived for him provided he had formed the intention prior to twelfth Zul Hajjah to stay on at Makkah as a local. If he had made the intention after the twelfth then this *tawaf* will not be waived for him.

(iv) If anyone decides to travel out of Makkah even after forming the intention to stay on then too the *tawaf* will not be *wajib* for him. It is as if one of Makkah goes out some where and this *tawaf* is not *wajib* for him.

(v) If anyone forms an intention to reside at Makkah but has not adopted it as his homeland then the *tawaf wada*' is not waived even if he stays in that manner for years on end.

(vi) The earliest time to perform *tawaf wada*' is on the heels of *tawaf ziyarah*, if the pilgrim intends to depart[1]. If anyone decides to depart and performs the *tawaf wada*' but then had to stay on then he is supposed to have duly performed the *tawaf wada*'. There is no time limit for the

[1] If he has not adopted Makkah as his homeland and he intends to go to his homeland no matter how much time has passed.

performance of *tawaf wada';* the pilgrim may observe it whenever he likes. If he stays on at Makkah for a year and then performs it that would be correct; it will never lapse. However, it is *mustahabb* that he performs it immediately after he has discharged all his duties and then he may begin his journey.

(vii) If the pilgrim stays on for some reason after performing the *tawaf wada'* then it is *mustahabb* for him to repeat it at the time of departure.

(viii) If a woman who had her menses purifies before she crorsses over the settlements of Makkah then it is *wajib* for her to return and observe the *tawaf wada'*. If she purifies after she is outside the settlements then it is not *wajib* for her to return and observe the *tawaf wada'*, but if she returns before crossing over the *Miqat* then it will be *wajib* for her to perform the *tawaf wada'*.

To Cross The Limits Of *Miqat* Without Performing *tawaf wada.'*

Rulings:

(i) If anyone departs from Makkah without performing *tawaf wada'* but if he has not passed over the *Miqat* then he must return to Makkah and perform the *tawaf;* this is *wajib* for him to do and it is not necessary for him to assume the *ihram.* If he has gone past the *Miqat* then it is open to him either to send an animal against *dum*-and it is better to do so because the poor will be looked after in this manner --- or to assume the *ihram* of *Umrah.* and go back to Makkah and perform the *Umrah* and there after the *tawaf wada'* and then he may go away; he will not then be liable to suffer *dum* or *sadaqah.* However, it is bad to do so without any reason. After the pilgrim has passed over the *Miqat*, he can come back to Makkah for the *tawaf wada'* only after asuming the *ihram* and he is not allowed

to enter Makkah without assuming the *ihram.*

(ii) *Tawaf wada'* is not *wajib* for those who go to *tan'im,* etc.

(iii) When a pilgrim performs *tawaf qudum*, *tawaf wada'* or *tawaf ziyarah* he is not bound by any condition to form an intention that specifies the nature of *tawaf.* Whenever he performs a *tawaf*, he may only form an intention to observe the *tawaf* itself. Thus when he performs a *tawaf* on arrival at Makkah that will absolve him of his duty to perform *tawaf qudum.* Similarly, a *tawaf* performed in the days of secrifice will be taken as *tawaf ziyarah* and the one performed at the time of his departure will replace the *tawaf wada'*, although he may not have specified the nature of *tawaf* in his intention. It is excellent if a pilgrim performs a *tawaf* while departing. If he had performed as optional *tawaf* after performing the *tawaf ziyarah* then that will stand for *tawaf wada'*.

The Method Of Performing Hajj.

We have discussed upto this point the duties of Hajj in their sequential order. The pilgrim must read these instructions again and again and when he performs a particular duty, he must read about that carefully.

We have stated earlier that Hajj is of three types, *ifrad, qiran* and *tamatta.* The instructions and rules are generally common to the three types, where particular rules apply to any type these are mentioned at their proper place. This will continue to be done in further discussion too *Inshal Allah.* We now state briefly the method of performing all three types of Hajj and their nature.

The *masnun* Method Of Performing *ifrad;* Or Only Hajj.

Ifrad, means to do something alone. In the terminology of Hajj it means to perform Hajj alone. *Umrah* is not performed with it as it is when observing *qiran* or *tamatta'*. If anyone intends to perform Hajj alone then he must arrive at the *Miqat* and shave his head, do away with hair below the navel and if his wife is with him, and there is no hindrance to it, he may have a sexual intercourse with her. Then he may have a bath for the *ihram* or, if he cannot have a bath, he may perform ablution. This bath is only to cleanse oneself. Therefore, it is also *masnun* for a menstruating woman or one experiencing bleeding from childbirth and it is also *masnun* for children; moreover, *tayammum* cannot be performed to replace the bath. After the bath, the pilgrim must cease to use stitched garments but wrap a sheet at his waist and place one over his shoulders; if he does not have two sheets then one is sufficient. It is *mustahabb* that both sheets be white, new or washed. If they are stitched from the middle then there is no harm; however, it is *mustahabb* that they be completely unstitched. The pilgrim may then apply perfume to his body and clothes; it is better for men to apply colourless perfume and for women to apply one that is coloured. The perfume applied on the clothes must be such as leaves no stain behind. He may then pray two raka'ats optional prayer if the time is not one when prayer is disallowed. If anyone forms the intention to assume the *ihram* after he has prayed fard prayer then that is enough. In the two raka'ats prayer for *ihram*, he may recite the *surah al Kafirun* in the first and *al Ikhlas* in the second raka'at. The head must be covered and *idtiba* is not observed in this prayer. After the salutation, the pilgrim must remain seated facing the *qiblah* and uncover his head. He must form the intention to assume the *ihram.* It

is also proper if done while standing, or riding, and he must say with his tongue:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْحَجَّ فَیَسِّرْهُ لِیْ وَتَقَبَّلْهُ مِنِّیْ

O Allah ! I intend to perform the Hajj so make it easy for me and accept it from me.

He may then recite the *talbiyah.*

لَبَّیْكَ اَللّٰهُمَّ لَبَّیْكَ لَبَّیْكَ لاَ شَرِیْكَ لَكَ لَبَّیْكَ

اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِیْكَ لَكَ

Here I am, O Allah ! Here I am ! Here I am. You have no partner. Here I am. Surely, all praise and favours belong to You, and the dominion ! No partner have you !

It is *mustahabb* to recite it three times. Men may recite it aloud while women may use a soft voice. With this the *ihram* is assumed.

The pilgrim must then recite the *talbiyah* frequently, especially at every change of situation,; for example when riding something or alighting from it when ascending or descending, in the morning and at night whenever he awakens, when meeting someone, after every prayer. After assuming the *ihram*, the pilgrim must pay attention to the prohibitions of the *ihram* and its *wajibs* (obligations) and *mustahabb*s (the recommended things). The pilgrim does not have to do anything in particular until he enters the *Haram.* The limit of the *Haram* for those who come from Jaddah is ten miles from Makkah, two white pillars herald the limit. When the pilgrim enters the limits of the *Haram*, he must alight from his conveyance and walk bare footed[1]. If he cannot walk much then he must

[1] In the present times cars and buses are used and they normally do not stop here so pilgrims need not worry about it. The vehicles do not use the Ba ul Ma'ta either and bathing facilities may be used at Jaddah.

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اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْحَجَّ فَیَسِّرْهُ لِیْ وَتَقَبَّلْهُ مِنِّیْ

O Allah ! I intend to perform the Hajj so make it easy for me and accept it from me.

He may then recite the *talbiyah.*

لَبَّیْكَ اَللّٰهُمَّ لَبَّیْكَ لَبَّیْكَ لاَ شَرِیْكَ لَكَ لَبَّیْكَ

اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِیْكَ لَكَ

Here I am, O Allah ! Here I am ! Here I am. You have no partner. Here I am. Surely, all praise and favours belong to You, and the dominion ! No partner have you !

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walk some distance at least and enter the *Haram* very humbly and politely and recite often the *talbiyah* and the *tahlil.* Before he enters Makkah, he may have a bath and enter from *Bab ul Ma'ta,* the graveyard of Makkah and make this supplication:

اَللّٰهُمَّ اجْعَلْ لِّىْ بِهَا قَرَاراً وَّارْزُقْنِىْ بِهَا حَلاَلاً

O Allah, let me have here peace and provide me here lawful provision.

The pilgrim may make a supplication at *Mad'a* and if he is sure of the safety of his possenssions he may go straightway to the *Masjid ul haram.* Otherwise he may deposit his possessions at a proper place and go to the *Masjid ul Haram* entering it from the Bab-us-Salam. He must put forward his right foot when entering it and be humility personified and recite the *talbiyah* and

اَللّٰهُمَّ افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ

(O Allah, open for me the doors of Your mercy).

When his eye falls on *Baytullah,* he may say

اَللّٰهُ اَكْبَرُ لاَ اِلٰهَ اِلاَّ اللّٰهُ وَاللّٰهُ اَكْبَرُ

Allah is the Greatest. There is no god but Allah and Allah is the Greatest)

and make supplications This supplication is *masnun*

اَللّٰهُمَّ زِدْ بَيْتَكَ هٰذَا تَشْرِيْفًا وَّتَكْرِيْمًا وَّتَعْظِيْمًا وَّبِرًّا

(O Allah ! Increase this House of Yours in exaltation, awe, reneration and obedience).

Reciting the *talbiyah*, the pilgrim must aproach the Black stone and observe *tawaf qudum* provided he is not likely to miss a *fard* prayer, the congregational prayer if it is in progress or about to begin, or *witr,* or even *sunnah muwakkadah.* If he is likely to miss any of these then he may attend to them first. When he is ready for *tawaf* he must

stand before the Black stone in such a way that his right shoulder is in line with the left edge of the Black stone, the whole of which should be to his right. He may then form an intention to perform *tawaf.* It is *fard* to form the intention and it is better if spoken with the tongue:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ طَوَافَ بَيْتِكَ الْحَرَامِ سَبْعَةَ اَشْوَاطٍ
فَيَسِّرْهُ لِىْ وَتَقَبَّلْهُ مِنِّىْ.

O Allah ! I intend to perform *tawaf* of Your sacred house in seven rounds, so make it easy for me accept it from me.

The pilgrim may then walk a little to the right so that he is exactly opposite the Black stone. Standing there, he may raise his hands to his ears and say:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ لاَ اِلٰهَ اِلاَّ اللّٰهُ وَلِلّٰهِ الْحَمْدُ اَلصَّلٰوةُ وَالسَّلاَمُ عَلٰى
رَسُوْلِ اللّٰهِ اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ
وَاِتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ.

In the name of Allah. Allah is most Great. There is no one worthy of worship except Allah. Praise belongs to Allah. Blessings and peace be on the Messengar of Allah. O Allah, (I begin the *tawaf*) with faith in You and in confirmation of Your words and in fulfilment of Your convenant and in pursuance of the *sunnah* of your Prophet, Muhammad ﷺ

He may then drop his hands and observe the istilam of the *Hajr Aswad* keeping his palms on it and his face between them kissing it softly. He must not make the kiss noisy. Some authorities say that it is *mustahabb* to place the head on it three times. If he cannot kiss it because of the crowd then he may aviod it so as not to inconvenience the people; he may merely place both hands on the Black stone and kiss the hands. If that is not possible, he may touch

the black stone with a stick and kiss it. If that is also not possible then he may raise his hands to his ears and keep them so that the open palms are towards it and the back of his hands towards his face. He may imagine that he has hands on the Hajr Aswad and make this supplication:

اَللّٰهُ اَكْبَرُ لاَ اِلٰهَ اِلاَّ اللّٰهُ وَالْحَمْدُ لِلّٰهِ

Allah is the Greatest. There is no god but Allah. All praise belongs to Allah. May blessings be on our Master,the chosen one.

The pilgrim may then kiss his own hands. If he intends to observe sa'i after the *tawaf* then just before he begins the *tawaf* he must observe *idtiba'* which is to bring the sheet from under his right armpit and place it over his left shoulder and he may also observe *ramal* in the first three circuits. R*amal* is to walk a little swiftly. If he does not intend to perform sa'i after the performance of *tawaf* then he must not practice *idtiba'* or *ramal*. He may not recite the *talbiyah* after commencing the *tawaf*. After observing the *istilam* of the *Hajr Aswad,* he may walk towards the door of the *Ka'bah,* that is, to his right side. He must include the Hatim in his circuit. When he comes to *Rukn Yamani* he must place both his hands or only the right hand over it; he must not kiss it. If there is a rush then he may not make the gesture with his hands. When the pilgrim comes at the *Hajr Aswad,* he completes one circuit. In this way, he must complete seven circuits. At the end of the seventh round he may kiss the *Black stone* the eight time. The *tawaf* is completed in this manner. He may then come to the M*aqam Ibrahim* (at the east of the *Ka'bah* on the edge of the *Mutaf*) reciting وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى (Take to yourselves Ibrahim's station as a place for prayer, *al Baqara, 2:125*). He may offer two raka'ats prayer keeping the *Maqam Ibrahim* between himself and *Baytullah.* He must recite the *surah al-Kafirun* in the first raka'at and *al-Ikhlas*

in the second. If he cannot get a place there then he may offer inside the *Baytullah* or the Hatim, or wherever he gets a place. After offering the *tawaf* prayer, the pilgrim must come to the *multazim* and he must cling to it. He may place his right cheek on it and sometime the left and with his hands raised above him he may make supplications in a very humble and imploring manner. He may then come to the well of Zam Zam and standing in the direction of the *qiblah* he must drink plenty of Zam Zam water in three sips. He may pour the water over himself and make this supplication:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا وَّاسِعًا

وَّعَمَلاً صَالِحًا وَّشِفَاءً مِّنْ كُلِّ دَاءٍ

O Allah, I ask You for knowledge that is beneficial, provision that is plentiful, deeds that are righteous and a cure from every illness.

It is more meritorious for a *mufrid* to perform sa'i after *tawaf ziyarah* but if he intends to do it then he must go to the Hajr Aswad after drinking the Zam Zam water, perform the *istilam* and come out of the *Bab us Safa* putting out his left foot first. He may say:

اَللّٰهُمَّ اغْفِرْ لِىْ ذُنُوْبِىْ وَافْتَحْ لِىْ اَبْوَابَ فَضْلِكَ

O Allah, forgive me my sins and open for me the doors of your favours.

Close to *Safa*, he may say:

اَبْدَأُ بِمَا بَدَأَ اللّٰهُ بِهٖ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ

I begin with what Allah has begun with: Surely as-*Safa* and *al-Murwah* are among the emblems of Allah.

The pilgrim may then climb the *Safa* one third of the height, not more. He may face the *qiblah,* raise his hands upto his shoulders as in supplication and recite three times each the *takbir*, the *tahlil* and *hamd* (praise) and make any

supplication he desires. He may stand here very long and go on making supplications. Then he may descend from *Safa* and go towards *Marwah* calmly. At the green pillar he may walk in a running manner to the other green pillar but he must not run very fast. Between *Safa* and *Marwah* he may make this supplication:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

O Allah! Forgive and have mercy. You are most powerful and most Gracious.

At the second pillar, he may slow his speed to a natural walk. At *Marwah*, he may climb the first or second step and turn a little to the right so that he faces the *qiblah*. As at *Safa*, here too, he may raise his hands in supplication and carry on in this manner for a long time. From *Safa* to *Marwah* is one turn and to *Safa* again will be the second turn. The pilgrim may complete seven turns in this manner, the seventh ending at *Marwah*. In every turn he may recite the *tasbih* and make supplications --- the ones he chooses. After he has completely performed the sa'i, he may come to the edge of *mutaf* (the place of *tawaf*) and offer two raka'ats prayer. When the *mufrid* has performed *tawaf* and sa'i he may continue to be in the state of *ihram* and perform as many optional *tawaf* as he can, and be mindful of the prohibitions of the *ihram*. He must not perform *Umrah*. When the *Imam* delivers the sermon on the seventh he must listen to it. On the eighth after the sun has risen, he must go to Mina in such a way that he may offer *Zuhr* over there at the *mustahabb* time. He must stay overnight at Mina and offer there the five prayers from *zuhr* to *fajr*.

On the ninth after the *Fajr* prayer and when the sunlight is well spread, he must go to *'Arafah* by the route of *Dabb* reciting the *talbiyah* all the while. When he sights *Jabl Rahmah*, he must make his supplciations, recite the *takbir*

and *tahlil* and seek forgiveness of Allah.

He must stop at Masjid Namrah (at the outskirts of *'Arafah*) and have his meals and have a bath before *Zawal*. He may then go into the Masjid Namrah and listen to the *Imam* deliver the sermon. He may offer the prayers of *Zuhr* and *Asr* together at the time of *Zuhr* but he must be mindful of conditions that govern these prayers; and these conditions have been mentioned earlier in this book.

After he has offered the prayers, he must go immediately to his place at *'Arafah*. If he can get an opportunity to stay near *Jabl Rahmah* at the flooring of black stones then he must stay there. The messenger of Allah used to stay here [1] If he cannot get space here then he may station himself at any other place, nearere to *Jabl Rahmah* the better. He must not climb over the *Jabl Rahmah*. It is better for him to stand in the direction of the *qiblah* at his station, but he is also allowed to sit down and lie down. When the *Imam* delivers the sermon, he must listen to it with humbleness. At this station, he must carry on making supplications until evening. He must not waste his time in roaming about and idle pursuit. Every little while, he must recite the *talbiyah* and frequently seek forgiveness through *istighfar* and repentance.

Although he is allowed to Fast on the day of *'Arafah*, it is better for the pilgrim not to Fast. Not only must he not fast but also he must not eat much.

When the sun sets, he must go with the *Imam* reciting the *talbiyah* and making supplications. He must walk in a composed and diginified manner and take the route between the two mountains. It is not allowed to go away from *'Arafah* before sunset. If anyone goes away then

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dum will become obligatory. If the road is wide and spa cious and there is no likelihood of causing inconvenience to the people then he must walk fast otherwise he must walk at a slow pace. He must not disturb anyone. At *Muzdalifah*, he must have a bath or perform ablution. It is better to get down near Masjid Masharil *Haram* on the right side of the road. He must no stay on the road or at the valley *Muhassar;* apart from this, he may station himself anywhere he likes at *Muzdalifah*. It is not proper to stay at *Muhassar*. Before unloading his luggage, the pilgrim must offer *Maghrib* and *Isha* one after the other after calling *azan* once and the *iqamah* once. He must not offer any *sunnah* or voluntary prayer between the *fard* of *Maghrib* and *Isha;* he must offer these after the two *fard* prayers. The conditions that govern the combined observance of these two prayers have been stated earlier in this book. It is not proper to offer the *Maghrib* and *Isha* at '*Arafah* or on the route. If anyone does offer then it is *wajib* for him to repeat the prayers. If he happens to arrive at *Muzdalifah* before *Isha* then he must not offer the *Maghrib* prayer until it is time to offer the *Isha.*

At *Muzdalifah*, he must spend as much of the night in worship as he can. This night is more excellent than the *laylat ul Qadr*. When it is dawn then he must offer the *Fajr* prayer in darknes. He may pray with the *Imam* or by himself according to the opportunity available to him. Then he may occupy himself close to the *Mash'arul Haram* in recital of the *talbiyah* or glorification of Allah and expression of his unity *(tasbih* and *tahlil*). While so occupied he must face the *qiblah* and keep his hands raised as in making supplications and he must also supplicate Allah for his needs. He may carry on this way until the Sun rises a little; when there is yet time for the sun to rise, say as much as might take one to offer two raka'ats, he must begin his journey to

Mina. At the valley *Muhassar* he must cross it running. Before departing from *Muzdalifah* he must pick up seventy pebbles the size of peanuts; it is also proper to collect them from the road or anywhere else, but not from the *jamarat*. On arrival at Mina, he must come by the central path to *jamrat ul Ukhra* and position himself in the decline about five arms length or more from it. When he stands there, Mina should be to his right and Makkah to his left. He must hold the pebble with the thumb and index finger of his right hand and fling it and, simultaneously, he must cease to recite the *talbiyah*. Everytime he pelts the pebble he must say.

بِسْمِ اللهِ اَللهُ اَكْبَرُ رَغْمًا لِّلشَّيْطَانِ وَرِضًى لِّلرَّحْمٰنِ

In The name of Allah. Allah is the Greatest. (This throw is) In defiance of the devil and to please the most merciful).

As he casts the stones, he must raise his hand high so that the armpit is widely spread. On having thrown the seven pebbles --- that is, having accomplished the *rami* --- he must not tarry there a moment but return to his lodgings.

On the tenth, *rami* may be observed from dawn to the dawn of the eleventh but the *masnun* moments are between sunrise and *zawal* and between then and sunset the moments are *mubah* but after sunset to dawn of the next day the period is *makruh*. The pilgrim may now offer the sacrifice and if he can do it himself he may go ahead otherwise seek help. Because it is *mustahabb* to eat the flesh of the sacrificed animal, he must eat it even a little and he may also take some of the meat if he likes and, if he can, he may give the rest in charity.

The sacrifice of the animal is *mustahabb*, not *wajib* for the *mufrid*, and this is in gratitude for having been able to perform the pilgrimage. The next step for him is to have the head shaved. He must sit facing the *qiblah* and have the

hair shaved off or clipped. It is better to have them shaved off. The shave or clipping must begin from the right side and he must recite the *takbir* at the beginning and at the end. Since a woman is not allowed to shave her head, she must therefore, take her braid and clip hair equal to one portion of the finger; she may do it herself or get someone else to do it for her but not a male who is not a *mahram.* Next, the pilgrim must clip his moustaches and remove hair from the armpit and it is not proper to clip the moustaches and shave the hair of the armpit before attending to the hair on the head. It is better to bury the hair and nails. Whatever was disallowed to the pilgrim because of the *ihram* becomes allowed once again with the shaving or clippling of the hair on the head except conjugal relations with the spouse, kiss and embrace.

He must then perform the *tawaf ziyarah* at Makkah. It is more virtuous to perform the *tawaf ziyarah* on the ten-thotherwise it can be performed *sa'i* with the *tawaf qudum* then he may observe *ramal* in the *tawaf* and *idtiba'* if he still has the *ihram* on him otherwise (if he wears stitched garments) he may not observe *idtiba'*.

After the pilgrim has performed the *tawaf ziyarah,* he must offer two *raka'at* prayer of the *tawaf* . Then, after the *istilam* of the Black Stone he must come out of the *Babus-Safa* and perform the *sa'i.* If he had performed *sa'i* with the *tawaf qudum* then neither will he observe *ramal* or idtiba' in the *tawaf* nor perform *sa'i,* but he may return to Mina after performing the tawaf. He must spend the night at Mina. The pilgrim is allowed to resume sexual relations with the spouse after the performance of *tawaf ziyarah.*

On the eleventh, he may observe *rami* of the three *jamarat.* According to the *sunnah,* rami must begin with *jamrah al-ula,* then *jamrah al wusta* and finally *jamrah al*

ukhra. After the *rami* of *jamrah al uta,* he must move a little into the soft land and facing the *qiblah* make supplications with hands raised. He may continue to make supplications, glorify and extol Allah and declare His unity and seek forgiveness such a time it takes to recite three-fourths of a part of the Quran, or as long as it takes to recite twenty verses. He may do the same thing after the *rami* at *jamrah al wusta* and wait as long. However, after *rami* at *jamrah al ukhra* he must not make any supplication and must not linger on there but go to his resting place immediately. On the twelfth he may follow the same steps of *rami* after *zawal.* He may go to Makkah on the twelfth after *rami* but it is better if he goes after *zawal* on the thirteenth after observing *rami* in like manner.

When he departs from Mina for Makkah on the twelfth or thirteenth, he must adopt a very humble attitude and pray the *Zuhr, Asr, Maghrib* and I*sha* at the valley Muhassab which is on the way nearer Makkah; after the prayers, he may lie down a while. If he cannot stay there so long then he may pause there a little in the carriage itself if he cannot alight from it. All this is subject to his having the opportunity. The pilgrim has now performed the Hajj. He may stay at Makkah as long as he likes. He may perform *tawaf* in plenty and umrah, too. However, he may not perform umrah until after the thirteenth. It is forbidden to perform umrah from the ninth to thirteenth of Zul Hajjah.

When the pilgrim decides to go away from Makkah then he must perform the *tawaf wada;* it is wajib to do so. If he goes away without observing it then if he is yet within the *miqat,* it is *wajib* that he come back and perform it. If he has gone out of the *miqat* also then the option is open to him to give *dum* or assume the *ihram* and come back. When he comes back, he must first perform the *umrah* and then observe the *tawaf wada.* However, if

hair shaved off or clipped. It is better to have them shaved off. The shave or clipping must begin from the right side and he must recite the *takbir* at the beginning and at the end. Since a woman is not allowed to shave her head, she must therefore, take her braid and clip hair equal to one portion of the finger; she may do it herself or get someone else to do it for her but not a male who is not a *mahram.* Next, the pilgrim must clip his moustaches and remove hair from the armpit and it is not proper to clip the moustaches and shave the hair of the armpit before attending to the hair on the head. It is better to bury the hair and nails. Whatever was disallowed to the pilgrim because of the *ihram* becomes allowed once again with the shaving or clippling of the hair on the head except conjugal relations with the spouse, kiss and embrace.

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he had performed an optional *tawaf* after the *tawaf ziyarah* then he is deemed to have performed the *tawaf wada,* even if he had not formed an intention to do so. Nevertheless, it is better if he observes the *tawaf wada'* just before he departs from Makkah. He may then offer two *raka'at* at the *Maqam Ibrahim* and drink plenty of water at the well of Zam Zam remembering to turn towards the *qiblah* when he drinks and to drink in three sips. At every sip let him look at Baytullah and recite.

بِسْمِ اللهِ وَالْحَمْدُ لِلّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ ﷺ

In the Name of Allah. Praise be to Allah, May blessings and peace be on the Messenger of Allah.

At the last sip he must recite:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ عِلْمًا نَافِعًا وَّرِزْقًا وَّاسِعًا وَّشِفَاءً مِّنْ كُلِّ دَاءٍ

O Allah! I ask you for knowledge that is beneficial, provision that is plentiful and a cure from every disease.

He may pour the rest of the water on his head, face and the rest of his body. Next, let him come to the Multazim and place his chest and right cheek on the wall of the *ka'bah* raising the right hand towards the door-frame. He may hold the curtain of the *ka'bah* and, in the style of a slave pleading with his master while he tugs at his garments, he may seek forgiveness for his lapses and sins reciting also the *tasbih* and *tahlil.* He may go on for a long period of time making suplications and invoking blessings on the Prophet . If he does not cry then he must at least look as one who cries. Then, he may kiss the frame of the door and make supplications. Then after observing the istilam of *Hajra Aswad,* he may walk out in reverse through *Bab ul Wada'* all the time looking at the *ka'bah* with eager eyes and saddened at the parting. He may give charity to the poor and make supplications. A woman who experiences

menstruation or bleeding because of child-birth is exempt from performing *tawaf wada'* and she may stand outside the *Bab ul Wada'* and make her supplications; she may not enter the mosque.

UMRAH

The dictionary meaning of 'umrah' is 'to visit' but in religious terminology it is to assume the *ihram* at the *miqat* or hill and observe the *tawaf* of the *Baytu ullah* and perform *sa'i* between the Safa and Marwah. It is also known as Hajj Asghar. It is *sunnah muwakkadah* to perform it once in a life time if one has the ability and means to perform it.

The Method Of Pefroming Umrah: In the maner of *ihram* for Hajj, the pilgrim must assume *ihram* for *umrah* at the *miqat.*

He may be mindful of the prohibitions and disliked things of the *ihram.* He may observe the same etiquettes when he enters Makkah as have been described earlier. He may enter the *Masjid ul Haram* from the *Bab us-Salam;* some authorities suggest entry from the *Bab ul Umrah.* He may then perform *tawaf* observing *ramal* and *idtiba'h.* With the first *istilam* of *Hajr Aswad,* he must cease recital of talbiyah. After reperforming *tawaf,* he must offer two *raka'at* prayer *tawaf* and observe *istilam* of *Hajr Aswad* and come out of the mosque through Bab us Safa and perform *sa'i* just as it has been described for Hajj. When *sa'i* is over, he must shave his head at Marwah (or clip the hair) and relinquish the *ihram* so that those things are allowed to him again that were disallowed because of the *ihram.* He may offer two *raka'at* prayer at the edge of *mutaf* (the place where tawaf is performed).

The Diffence Between Umrah And Hajj

Ruling: The conditions that govern the Umrah (for its being sunnah or wajib) are similar to those that govern Hajj. The rules for its *ihram* are also like rules of the *ihram* for Hajj. The same things are unlawful, disliked (*makruh*), *masnun* and *mubah* in both cases. However, there are differences in Hajj and Umrah on these points:

(i) A time is specified for Hajj while Umrah may be performed the year round except for five days from 9th to 13th Zul Hajjah when it is *makruh tahrimah.*

(ii) Hajj is fard while Umrah is not fard.

(iii) Hajj may lapse (or expire) while Umrah will not lapse.

(iv) Hajj imposes the *wuquf* at 'Arafah and Muzdalifah, observing of prayers at one time, and delivery of the sermon. No such things are found in Umrah.

(v) The tawaf qudum and tawaf wada' are part of Hajj but they are not included in Umrah.

(vi) If Umrah is peformed in a state of sexual defilement or if it is corrupted then offering a goat rectifies the shortcoming but it is not sufficient to correct Hajj when these things happen.

(vii) The *miqat* for Umrah is *hill* for all the people but the *ihram* for Hajj is assumed at the Haram by the people of *Makkah;* as for the *aafaqi* when he comes from his homeland he has to assume the *ihram* at his own *miqat* before entering it.

(viii) The *talbiyah* ceases at the commencement of *tawaf* when performing Umrah but with the casting of the first pebble at *jamrah alukhra* in Hajj.

The *Fard* of Umrah. The fard (absolute obligations) in

Umrah are two: (i) the *ihram* and (ii) *tawaf.*

For the *ihram,* the *talbiyah* and forming of intention are two obligatory acts (fard) and for *tawaf,* only the formation of intention is *fard.*

The *wajibs* of the *Umrah.*

The wajib (obligations, lesser in rank than fard) of Umrah are: to perform *sa'i* between S*afa* and Marwah and to shave the head or clip the hair on it.

Rulings on Issues Of Umrah.

(i) Umrah may be performed at any time during the year except for five days (9th to 13th Zul Hajjah) when it is *makruh* to assume the *ihram* for U*mrah.* If anyone did not assume the *ihram* during these days but had assumed it earlier than that then it is not *makruh.* For example, If anyone had assumed the *ihram* beforehand but could not be in time for Hajj so he performed the Umrah during these days then it is not *makruh* although it would have been *mustahabb* (preferable) if he had waited for the five days to pass.

(ii) If anyone assumes the *ihram* for Umrah during these five days then it becomes necessary for him to perform the Umrah because of the assumption of the *ihram* but, since it is *makruh* to assume the *ihram* during these days, therefore it is *wajib* for him to give up the Umrah[1] so that he may keep away from sin. It is then wajib for him to redeem the Umrah after these days have passed and to give dum. If he goes on to perform the Umrah in spite of that then while the Umrah is considered as performed, he will have a *dum* wajib over him because of his perpetrating a

(1) This applies when a rite of Hajj is omitted so that the ihram must be relinquished and the Umrah redeemed and dum paid. If none of the rites is omitted then there is a difference of opinion on that.

makruh. If, on the other hand, he assumes the *ihram* dur ing these days but does not do any of the deeds of U*mrah* until after these days then his Umrah is valid and *dum* will not be *wajib* but it is bad to do so because in such cases it is *wajib* to relinquish the *ihram.*

(iii) It is *mustahabb* and more excellent to perform Umrah in the month of Ramadan. An Umrah performed in the month of Ramadan is like the peformance of a Hajj. According to one Hadith" the Messenger of Allah ﷺ said, The reward of an Umrah in Ramadan is equal to the reward of that Hajj which is performed with me."

(iv) If anyone commenced performance of an Umrah in the month of Sha'ban and completed it in the month of Ramadan and he had observed most of its circuits of tawaf in Ramadan then his Umrah will be regarded as having been performed in Ramadan, otherwise it will be counted as in Sha'ban. In the same way, if began in Ramadan but completed it in Shawwal and most of the rounds of *tawaf* were performed in Ramadan, then it will be deemed to have been observed in Ramadan, otherwise in Shawwal.

(v) Hill is the *miqat* for those people who live in Makkah and wish to perform Umrah. Therefore, they must go to hill and assume the ihram at any point there. However, it is better to assume it at Tan'im and best at Ja'ranah.

(vi) It is *mustahabb* not *makruh* to perform Umrah frequently .

(vii) It is more meritorious to perform plenty of tawaf than to perform as many U*mrah.*

(viii) If an Aafaqi visits Makkah to perform Umrah then he must assume the *ihram* at his *miqat.*

THE VIRTUES OF UMRAH

The excellences of Umrah are highlighted in many Ahadith but we will reproduce here only three of them.

عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ رَسُوْلُ اللهِ ﷺ تَابِعُوْا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَاِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوْبَ كَمَا يَنْفِى الْكِيْرُ خَبَثَ الْحَدِيْدِ وَالذَّهَبِ وَالْفِضَّةِ (رواه الترمذى وغيره)

(1) According to Ibn Mas'ud the Mesenger of Alah ﷺ said, "Make the Hajj and Umrah follow one another closely, for they remove poverty and sins as a blacksmith's bellows remove impurities from iron, gold and silver," (Tirmizi and others)

We learn from this Hadith that not only are sins forgiven by observng Hajj and Umrah but also through their blessings poverty is removed. The pilgrim is rewarded abundantly with the wealth of this world and the next, wealth that is aparent and unseen. However, the underlying condition is sincerity.

عَنْ اِبْنِ عَبَّاسٍ قَالَ رَسُوْلُ اللهِ ﷺ عُمْرَةٌ فِىْ رَمَضَانَ تَعْدِلُ حَجَّةً رَوَاهُ الشَّيْخَانْ وَفِىْ رِوَايَةٍ لِمُسْلِمٍ حَجَّةً مَعِىْ.

(2). According to Ibn Abbas, the Messenger of Allah said, "An Umrah in Ramadan is equal to a Hajj."

(Bukhari and Muslim)

The version in Muslim says "equal to a Hajj with me"

اَلْحُجَّاجُ وَالْعُمَّارُ وَفْدُ اللهِ اِنْ دَعَوْهُ اجَابَهُمْ وَاِنِ اسْتَغْفَرُوْهُ غَفَرَ لَهُمْ(رَوَاهُ ابنُ مَاجَة)

(3). Those who perform Hajj and those who perform Umrah are indelegations to Allah. If they supplicate Him, He will answer them and if they seek His forgivenes, He will forgive them. (Ibn Majah).

QIRAN OBSERVING HAJJ AND UMRAH TOGETHER

The dictionary meaning of *Qiran* is 'to combine two things together.' In religious terminology it is 'to assume the *ihram* for Hajj and Umrah at one time and to perform both of them together.' This is combining Hajj and Umrah together.

The Method of Qiran: To perform Hajj of the *qiran* type in the months of Hajj, the pilgrim must have a bath and make other preparations at the *miqat* or ahead of it. He must don the *ihram* clothes and offer two *raka'at* prayer, his head duly covered. Immediately after the prayer he may uncover his head and while still seated and turned to the *qiblah,* he may form a mental intention to assume the *ihram* for Hajj and Umrah and say with the tongue:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ وَالْحَجَّ فَیَسِّرْهُمَالِیْ وَتَقَبَّلْهُمَامِنِّیْ

اَللّٰهُمَّ لَبَّیْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِیْكَ لَكَ

O Allah! I intend to perform the Umrah and Hajj so make them easy for me and accept them from me.
O Allah, here I am. Surely, all praise and favours are for you, and so the dominion too. No partner do you have.

Then the second time, he may say:

لَبَّیْكَ بِحَجَّةٍ وَعُمْرَةٍ اَللّٰهُمَّ لَبَّیْكَ الخ

Here I am for Hajj and Umrah.O Allah! Here I am.

The rest of the instructions for the *ihram* of Umrah are the same as for *mufrid.* The instructions that are peculiar to *qiran* will be mentioned in the lines that follow.

On arriving at Makkah, the pilgrim must respect the etiquettes peculiar to the occasion. Then he may enter the Masjid ul Haram through the *Bab us Salaam* and perform

the *tawaf* for Umrah observing the *idtiba'* and *ramal.* After that, he may offer two *raka'at* of *tawaf* prayer. Then he may drink the water of Zam Zam and do the *istilam* of *Hajr Aswad,* then leave out of the *Bab us Safa* and perform the *sa'i.* The steps of *sa'i* are then over but he must not shave his head because the *ihram* that he has on includes the performance of Haj. Immediately after *sa'i* or a little while after that, he may observe the *tawaf qudum;* in any case it must be observed before the *wuquf* at 'Arafah. If the pilgrim intends to perform *sa'i* for Hajj after *tawaf qudum* then he must observe ramal and *idtiba'* in it, otherwise, not.

However, it is superiour for a *qarin* to perform *sa'i* after *tawaf qudum* otherwise he will have to observe it after *tawaf ziyarah.*

Once he has been through Umrah and *tawaf qudum,* he may continue to stay in Makkah in the state of *ihram* until the eighth when he must go to Mina. On the ninth, he must go to 'Arafah. The rites to be observed at Mina, 'Arafah and Muzdalifah by the *qarin* are the same as described for the *mufrid.* On the tenth, he must observe *rami* at *Jamrah Ukhra* and offer sacrifice in gratitude for having been able to perform the *qiran.* Then he may shave his head or have the hair clipped and relinquish his *ihram,* and with that everything that was disallowed to him because of the *ihram* is re-allowed except making love to his wife including sexual intercourse. On the tenth itself, he may perform the *tawaf ziyarah* if he can because it is better to do it on the tenth. If he cannot, then he may do it well before sunset on the twelfth. After *tawaf ziyarah* he may return to Mina. On the eleventh and twelfth after *zawal,* he must observe the *rami* of all the three *Jamarat.* If he stays on, then on thirteenth too he must observe *rami* of the three *Jamarat* after *zawal.* If he wishes to return to Makkah on

the twelfth then he may do so. The details of *rami,* shave and sacrifice have been mentioned already.

While returning to Makkah from Mina he may stop at Muhassab on the route and observe the prayers of *Zuhr, Asr, Maqhrib* and I*sha,* and lie down for some time. If he cannot do this, he may pause there even a moment because it is *sunnah* to do so; He may then perform *tawaf wada'* in the maner of the *mufrid.* He has thus accomplished Hajj of the *qiran* type.

Conditions of Qiran: Five conditions govern the performance of shar'iah qiran they are:

(i) To observe the *tawaf* of Umrah in its entirely, or most of it (that is, four circuits) in the months of Hajj; if anyone observes it before these months then the *qiran* will not be according to Shari'ah.

(ii) To observe the *tawaf* of Umrah, or most of it, before the *wuquf* at 'Arafah; if anyne does not observe it before the *wuquf* at 'Arafah then he has missed the Umrah and he will have to redeem it after the *ayyam tashriq* and have one *dum.* Further, because of his missing the Umrah, his *qiran* has lapsed and the *dum* of *qiran* is waived.

(iii) To assume the *ihram* of Hajj before performing the *tawaf* of Umrah, or most of it. If he assumes it after most of the circuits of the *tawaf* then he will not qualify as a *qarin* but as a *mutamatta'* provided he has observed most of the circuits of *tawaf* of Umrah in the months of Hajj. If he has observed the said *tawaf* not in the months of Hajj but before these months then he will not even qualify as a *mutamatta'* but will be a *mufrid.*

(iv) The ihram of Hajj must have been assumed prior to the Umrah being renderred imperfect. If anyone assumes the *ihram* for Hajj after his Umrah becomes imperfect then the Hajj will not be of *qiran* type but it will be of the nature of *ifrad.*

(v) The pilgrim must not make the Hajj and Umrah imperfect by having conjugal relations or through apostacy. The *qiran* will lapse and the *dum* of *qiran* will be waived if the pilgrim has sexual intercourse before he has performed most of the circuits of the *tawaf* of Umrah thereby imperfecting the Umrah, or having sex before the *wuquf* at 'Arafah thereby imperfeting the Hajj.

The *qiran* is not bound by any condition to assume both the *ihrams* of Hajj and Umrah at the *miqat.* Rather it is *wajib* to assume only one *ihram.*

If he had to assume the *ihram* of Umrah at the *miqat* but then decided to observe *qiran* then he must assume the *ihram* of Hajj before he had gone round four circuits of thetawaf of Umrah to become a *Qarin.* In the same way if he had assumed the *ihram* of Hajj at the *miqat* and then decided to observe *qiran* then he may assume the *ihram* of Umrah before *wuquf* at 'Arafah to qualify as a *qarin;* but it is bad to do so. It is *masnun* to assume ihram for both (Hajj and Umrah) at the *Miqat.*

Rulings: (i) If anyone assumes the *ihram* of Hajj after the *tawaf* of Umrah or the *ihram* of Umrah after the *wuquf* at 'Arafah then he will not be regarded as a *qarin.*

(ii) The *qiran* of a *qarin* will not be renderred void if he goes to his homeland without relinquishing the *ihram* after he has assumed it or performed Umrah. It is not a conditon for *qiran* that he goes to his homeland.

(iii) A *dum* (sacrifice) is *wajib* on the q*arin* in expression of *gratitude* for having performed *qiran* and it is offered after *rami* at J*amrah al-ukrah.* This is known as *dum qiran* and *dum shukr.*

(iv) The offering in *dum qiran* may be a goat, a sheep, a ram or one-seventh share in a cow or camel. A share lesser than one-seventh is not allowed.

(v) The conditions that apply to *dam qiran* are the same as

apply to sacrifice.

(vi) The qarin is allowed to eat from *dum qiran.* It is *mustahabb,* as with the sacrifce, that he give away one-thired to the poor, one-third to his companions and friends and he keeps one-third for himself, or do as he finds it possible. It is not *wajib* to give its meat in *sadaqah* or charity.

(vii) It is essential for the pilgrim to form an intention for *dum qiran* in order to distinguish it from *dum* against offences (violation of the restrictions of the *ihram.* The *dum qiran* will not be considered as offered if the intention is not formed.

(viii) If a few men join together in offering a cow or a camel then each of them must form an intention of the nature of offering and receipt of reward even though the nature of offering may be different. For example, one may intend to offer *dum* for *qiran,* another may offer a sacrifice against a vow, yet another may offer an optional sacrifice or one for the *ad-duha.* If any of the parteners has no offering to make but intends to eat the meat alone then *dum* will not be validly offered by any of them.

(ix) The *dum* for *qiran* is *wajib* on condition that *qiran* is properly observed and the pilgrim affords the animal or its price and is a free adult in his senses. *Dum* is not *wajib* on a slave and a minor. Fasting is wajib on a slave in place of the animal.

(x) The mere sacrifice of the animal is enough to absolve the pilgrim of his duty to offer *dum* for *qiran.* The *sadaqah* is not *wajib.* Thus, if someone deprives him of the sacrificed animal, it is not *wajib* for the pilgrim to offer another *dum.*

(xi) It is necessary to offer the *dum* for qiran within the Haram. If it is sacrificed outside the territory of the Haram, the *dum* will not be valid in the same way, the offering is *wajib* during the *qyyam nahr* (the days of sacrifice),

that is, between 10th and 12th zul Hajjah. It is not proper to offer it before these dates and while it is proper to offer it after these days the *wajib* will remain unattended.

(xii) The sacrifice becomes due from dawn of the tenth Zul Hajjah but the *masnun* time is after sunrise. The *wajib* time sacrirfice for *Qarin* is between *rami* and shaving of head.

(xiii) The pilgirm may sacrifice the animal in Makkah or Haram wherever he likes but it is *masnun* to do it at Mina[1].

(xiv) It is *wajib* for a *Qarin* or *mutamatta'* to leave instructions in the will to make sacrifice for him should he die. If he has left such an instruction it must be borne through one-third of his wealth but if he has left no instructions then it is not *wajib* for his heirs to make the sacrifice but if they do it on their own for thim then it is proper. In this way the dead is absolved of the *dum.*

(xv) It is *wajib* for a *qarin* to observe sequence in *rami,* sacrifice, and shaving the hair, in this order. It is not *wajib* to perform *tawaf ziyarah* in any sequence and he may do it before the other things, or in between somewhere or after these things although it is *sunnah* to do the *tawaf* last of all after the ritual shaving. It is not *wajib* for a *mufrid* to make the sacrifice but it is *wajib* for him too to observe sequence in performing *rami* and shaving the head.

(xvi) The sacrifice of the Eid will not replace *dum* for *qiran* or *tamatta'.* The sacrifice of Eid is not *wajib* on the traveller but it is *wajib* on a resident. Those people who have arrived at Makkah before Hajj and have formed an intention to stay for fifteen days have the sacrifice of Eid as

(1) It is masnun as long as done during the ayyam nahr (days of sacrifice) but after that it is superior to do it at Makkah and it is allowed to do it all over Haram. Shayr Muhammd.

wajib on them.

Subsititute For *Dum* of *Qiran* And *Tamatta'*.

(xvii) If the *qarin* or *mutamatta'* does not have enough money to buy the animal and he does not have an animal with him too, then he must fast for ten days. He may observe three fasts before the tenth and he may space them on different days although it is better to fast on three consecutive days . It is better that he fast on the seventh, eighth and ninth, but if he fears weakness from fasting and might not devote himself well during *wuquf* at 'Arafah then he must observe the fasting before the ninth. For such a person it is makruh to fast on the day of 'Arafah. As for the remaining seven fasts, he may keep them after the days of *tashriq* at Makkah or at any other place an it is better for him to fast at home. While he is allowed to space these fasts over several days, it is better to keep them one after the other. It is not proper to keep them during the *ayyam tashriq*.

(xviii) There are five conditions that must be met so that the three fasts are correctly observed: (a) The *qarin* must keep these fasts after assuming the *ihram* for Hajj and Umrah, and the *mutamatta'* after assuming the *ihram* for Umrah[1]; it is not proper to fast before the ihram.

(b) These fasts must be kept during the months of Hajj.

(c) They must be kept before the tenth of Zul Hajjah.

(d) The intention may be formed for the fasts at night.

(e) The pilgirm is unable to make the sacrifice until the days of sacrifice.

(xix) If the pilgrim could not observe the three fasts until the tenth, and the ninth has also passed, then he cannot observe the fasts any more but will have to pay *dum*. If he is not able to observe *dum* then he may shave the head and

(1) It may be before the ihram of hajj but it is better after both the ihrams.

relinquish the *ihram* and pay two *dums*[1], one for *qiran* and the other for relinquishing the *ihram* before the sacrifice.

(xx) If anyone begins fasting because he did not have ability to offer *dum* but he gains ability before the days of sacrifice or during these days before ritual shavng then the rule of fasting wil not apply to him and it will be wajib for him to make the sacrifice. However if he gains the ablity after the days of sacrifice or after the ritual shaving then he must fast the remaining seven days and it is not *wajib* for him to offer the sacrifice. Similarly, if he fasted the initial three days and did not relinquish the *ihram* until the days of sacrifice passed away and then attained ability to offer *dum,* it will not be *wajib* for him to offer *dum* but it will be enough to complete fasting.

(xxi) If anyone fasted the initial three days in spite of ability to offer *dum* then if he has the animal until the day of sacrifice (the tenth) then it will be *wajib* for him to offer the *dum* alone but if it expires before the sacrifice then his initial fasting of three days will be considered reliable and he will have to make up the remaining seven days after the *ayyam tashriq* [2].

(1) If the delays it beyond the ayyam nahr then he must pay a third dum for delaying it so.

(2) as in Rud ul Mukhrar.

(xxii) It is a condition for the seven days of fasting to be reliable that the intention to Fast is made at the preceding) night and three of the ten Fasts are observed before the tenth.

(xxiii) The folk of Makkah[1], of the *miqat* and of the *hill* are not allowed to observe *qiran* form of Hajj. Similarly, anyone who has adopted residence at Makkah is not allowed to observe it. However, if any of these people travel outside the *miqat* prior to the months of Hajj then they are permitted to perform *qiran* on their return.

(xxiv) The *qiran* form of Hajj is superior to *tamatta'* and *ifrad* provided the pilgrim is not likely to perpetrate anything that violates the restrictions of the *ihram.*

Observance Of *Tamatta'* (Umrah Followed By Hajj.)

The dictionary meaning of *tamatta'* is to derive benefit', to profit'. The meaning of the word, according to shari'ah, is to perform *Umrah,* or most of the circuits of the tawaf of *Umrah,* during the months of Hajj and, if the pilgrim carries the *hadi* (*dum* for *tamatta'*) with him then without relinquishing the *ihram* to perform Hajj before returning home, and, if he does not have the *hadi* with him then after relinquishing the *ihram* to re-assume, the *ihram* of Hajj, and perform Hajj.

It is called *tamatta'* because the pilgrim who observes it derives benefit, between the *ihram* of *Umrah* and the *ihram* of Hajj, from those lawful things which are disallowed because of the *ihram.* On the other hand, a

(1) Rulings: as for anyone who comes under the shari'ah definition of a Makkan and is at Makkah when the months of Hajj begin and he travels to Madinah during those months then, when he performs Hajj on return, he must not perform *qiran.* Many pilgrims commit mistake here. (Shayr Muhammad).

qarin continues to remain a *muhrim* even after he has performed the *Umrah* and thus cannot derive the benefits between the *Umrah* and Hajj. *Tamatta'* is not superior to *qiran* but it is superior to *ifrad.*

The Method Of *Tamatta'*

To observe *tamatta'* the pilgrim must assume the *ihram* of *Umrah* in the months of Hajj and perform the *Umrah.* After that he must shave his head and relinquish the *ihram* (if he does not have the *hadi* for *tamatta'* with him) and continue to reside at Makkah or at any other place but he may not return home. When the time of Hajj approaches then he may assume the *ihram* of Hajj and perform Hajj. He may go to Mina on the eighth and offer the prayers of *Zuhr*, A*sr*, *Maghrib, Isha* and F*ajr* spending the night there. After sunrise of the ninth, he must go to '*Arafah* and observe the *wuquf* there from *zawal* to sunset. He must spend the night of the tenth at *Muzdalifah.* He must offer the F*ajr* prayers of the tenth at *Muzdalifah* at the earliest time at dawn and continue to make supplications until there is only so much time left for the sun to rise as may be enough to offer two raka'at. Then he may leave *Muzdalifah* for *Mina.* He may collect seventy pebbles from *Muzdalifah* and when he comes to the valley Muhassar he must pass by it at a running pace. At Mina he may perform *rami* of J*amrah* U*khra*; then he must sacrifice the *dum* of *tamatta'.* Finally, he may shave his head or have his hair clipped and then perform the *tawaf ziyarah* observing *ramal* in the first three rounds but not *idtiba".* After the *tawaf* he may perform the sa'i and go to Mina staying there until the twelfth or thirteenth. He may observe *rami* of all three *jamarat* everyday he is there after *zawal.* Then, on returning from Mina he may stop at *Muhassab* and offer the *Zuhr, Asr*, M*aghrib* and I*sha*

there and lie down there for some time and then return to Makkah; if he cannot spend that much time there then he may pause there for a little while at least. When he departs from Makkah, he must perform *tawaf wada'*. These things have been discussed in detail under Hajj *Ifrad* and Umrah. The pilgrim must be careful to observe every etiquette. If a *mutummata'* (pilgrim who performs Umrah) has the *hadi tamatta'* with him then he must not shave his head after performing the Umrah nor relinquish the *ihram* but assume the *ihram* for Hajj on the eighth - that is form the intention to perform Hajj. After the rites of *Umrah* he must not commit any offence lest *dum* will become *wajib* for him.

Conditions For *tamattta'*.

(i) It is a condition that only an *Aafaqi* may perform *tamattta"*. It is not right for anyone who resides in Makkah or *miqat* to perform *tamatta"*.

(ii) The pilgrim must have performed the U*mrah,* all of it, or most of the circuits of its *tawaf* in the months of Hajj even if he may have assumed the *ihram* for *Umrah* before the months of Hajj. For instance, he may have assumed the *ihram* before sunset on the thirtieth of Ramadan and gone through two or three rounds of *tawaf* before setting of the sun and performed the remaining circuits of *tawaf* of Umrah on the night of the first of shawwal, the *tamatta'* will be proper in this case. If the sun sets after four rounds had been observed then the *tamatta'* will not be proper because a greater part of *tawaf* was observed in Ramadan not in the months of Hajj.

(iii) It is a condition that before he assumes the *ihram* of Hajj the pilgrim must have performed the *tawaf* of Umrah, or most of it. If he assumes the *ihram* of Hajj before performing the *tawaf,* or most of it, then it is not

tamatta' but *qiran* that he observes.

(iv) The pilgrim must perform Hajj and Umrah in the same year. If he performs the *tawaf* of Umrah one y e a r during the months of Hajj but performs the Hajj next year then it is not *tamatta'* that he observes even though he may not have gone to his homeland.

(v) The pilgrim must perform Hajj and Umrah during the course of a single journey. If he performs Umrah during the months of Hajj and, after relinquishing the *ihram* goes to his homeland and then (comes back and) performs Hajj then it is not *tamatta'* that he has performed. If he goes to his homeland before performing *tawaf* of Umrah or before shaving the head after the Umrah and returns to perform Hajj then his observance will qualify as *tamatta'*. Similarly, if he shaves the head and then exits from the *Haram* but not from the *miqat* and returns to perform Hajj then he has observed *tamatta'* correctly[1].

(vi) The pilgrim must not corrupt or invalidate the Umrah. If he does so and then performs Hajj then the tamatta' will not be observed.

(vii) He must not invalidate the Hajj or render it defective. If he does not invalidate the Umrah but invalidates the Hajj then the *tamatta'* will not have been observed.

viii) The pilgrim should not adopt Makkah as a permanenet residence after performing Umrah in the months of Hajj. If he decides to stay at *Makkah* permanently after

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[1] In the same way, if he goes out of the *miqat* after performing Umrah, say to Madinah, and on return assumes the *ihram* of Hajj alone and performs the Hajj then he has correctly observed *tamatta'*. This is the view of Imam Abu Hanifah while in the view of his two students Imam Muhammad and Imam Yousuf the first *tamatta'* is void but if he returns on assuming *ihram* for Hajj and Umrah and performs Hajj then the *tamatta'* will be correct. Imam Abu Hanifah says that he should not do so. (Shayr Muhammad)

performing Umrah in the months of Hajj and makes it a homeland and performs Hajj then the *tamatta'* is not valid. However, if he is there temporarily for a month or two after performing Umrah and then performs Hajj then the *tamatta'* is correctly observed.

(ix) While the pilgrim is in Makkah or in its surroundings, he has performed the Umrah but the months of Hajj are yet away, or if the pilgrim has assumed the *ihram* and performs the *tawaf* of Umrah before the months of Hajj and they have not begun even after he has finished performing it, and if the pilgrim is in Makkah when he has relinguished the *ihram* and the months of Hajj have commenced, or while he is in a state of *ihram* and gone through most of the circuits of the *tawaf* of Umrah and the months of Hajj have commenced, and then he performs Hajj or assumes the *ihram* for another Umrah and then performs Hajj then it will not be *tamatta"*; however, if he goes to his homeland and then comes back and assumes the *ihram* of Umrah and then performs Hajj then the *tamatta'* is correctly observed.

Tamatta'

It is not a condition that the *ihram* of Umrah for *tamatta'* must be assumed at the *miqat*. If the pilgrim goes over the *miqat* or arrives at Makkah before he assumes the *ihram* then the *tamatta'* will be correctly performed but a *dum* will be *wajib* on him for having gone past the *miqat* without having assumed the *ihram*. It is disallowed to anyone to pass over the *miqat* without the *ihram*. Similarly, it is not a condition for *tamatta'* to be proper to assume the *ihram* of Hajj within the Haram; he may assume it within the H*ill* or even at *'Arafah* and his *tamatta'* will be correct but *dum* will be *wajib* on him because the Haram is the *miqat* for those

who assumes the *ihram* of Hajj at Makkah. If anyone goes past the *miqat* without assuming the *ihram* it is *wajib* for him suffer *dum* or return to *miqat* as we have seen in the discussion on *miqat*.

For the *tamatta'* to be proper, it is not a condition that the pilgrim assumes the *ihram* for Umrah in the months of Hajj. The only condition is that most of the circuits of the *tawaf* of Umrah be performs in the months of Hajj - even though the *ihram* in assumed earlier. It is also not a condition for the *tamatta'* to be correct that anyone performs Hajj and Umrah for one and the same person. If he does one of the two for himself and the other on behalf of someone else then it is allowed. If a person delegates anyone to perform Umrah for him and another person nominates the same man to perform Hajj for him and both the persons gave him permission to observe *tamatta'* and the appinted man observes *tamatta'* then it is in order but the *dum* of *tamatta'* will be borne by the appointed man. If this man is poor then he must observe fasting in place of the *dum*. The forming of an intention is not a condition for *tamatta'* and if anyone performs Hajj and Umrah according to the conditions of *tamatta'* during the months of Hajj then the *tamatt'a* will be correct.

Types Of *Mutamatta'*

There are two types of pilgrims who observe the *tamatta'*.

(1) He who takes alongwith him the *Mutamatta' hadi* (the sacrifical animal of *tamatta'*) [1]

(2) He who does not take the *hadi* along with him.

Each of these two types will perform Umrah in the months of Hajj. The first type who brings the *hadi* with him will

[1] The Pakistani and Indian pilgrims do not generally take the *hadi* with them. Therefore, these issues are not discussed in detail.

not relinquish the *ihram* after performing *Umrah* but will continue to remain in a state of *ihram* and at the time of Hajj he will assume the *ihram* of Hajj. He will then do the deeds of Hajj in the manner of a *mufrid.*

As for him who does not have the *hadi* with him - the second type- he will shave his head after he has performed *Umrah* and relinquish the *ihram;* he will then assume the *ihram* for Hajj when it is time for Hajj and perform Hajj in the manner of the *mufrid.*

Rulings On Issues Of *Tamatta'*

(i) The *dum* for *tamatta'* is *wajib* on the *Mutamatta'* (one who observes *tamatta'*) in the same way as a *Qarin* has to offer a *dum.* He must offer the sacrifice after *rami* of J*amrah* U*khra.* If he is not able to offer it then he must observe fasting on ten days as we have stated in the discussion of the *qarin* and other instructions are also found there.

(ii) It is better for a *Mutamatta'* to take along a *hadi.* If he decides to do so then he must first assume the *ihram* of *Umrah* and then drive the animal along. It is also allowed to hold it from the fore with a rope and pull it but it is better to prod it forward. If it will not move by proding, then there is no harm in pulling it with a rope.

(iii) If a cow or camel is a *hadi* then a collar may be placed in its neck. It could be a shoe, a piece of haversack or a bark of a tree tied to a rope and placed round the animal's neck.

(iv) It is *mustahabb* to put a sign or mark on the animal provided the pilgrim knows how to do it; otherwise it is *makruh.* It is to place a short cut under the camel's hump that only slits the hide and the flesh and bones are untouched. The pilgrim may spread the blood that oozes from the cut over the hump of the camel. The purpose is to

mark the animal so that it is recognised as a *hadi.* It is *makruh* to do this to a cow, sheep, goat, etc.

(v) The one who brings along the *hadi* must not shave his head after performing *Umrah.* If he shaves his h e a d or violates any other restriction then the *jaza* will be *wajib* for him.

(vi) The pilgrim who has the *hadi* with him will perform *rami* offer the *dum* of *tamatta'* and then as he shaves his head, he will relinquish both the *ihrams;* until then he will remain in the state of both *ihrams.*

(vii) A *Mutamatta'* may perform a second *Umrah* after the first and before the Hajj.

(viii) The pilgrim who observes *tamatta'* must assume the *ihram* of Hajj on the eighth but it is better if he assuems it earlier than that. He may assume it anywhere he likes in the *Haram* but it is better if he assumes it in the *Masjid ul-Haram* and the best place there is the *Hatim.*

(ix) If the *Mutamatta'* desires to perform the sa'i of Hajj beforehand on assuming the *ihram* on the eighth then he must begin with an optional *tawaf* in which he may observe *ramal* and *idtiba'* and then do the sa'i for Hajj. If not, then he may perform this sa'i after *tawaf ziyarah.*

(x) The *tawaf qudum* is not *wajib* for the *Mutamatta'* he may perform as many optional *tawaf* as he wishes after the *Umrah.*

***Jinayat*, Or The Restrictions Of The *Ihram* And The Haram And The *Jaza* Thereagainst.**

Jinayat is the plural of *jinayah.* Its dictionary meaning is "omission" or "mistake". In the terminology of Hajj "doing anything that violates the restrictions of the *ihram* or *Haram.* There are eight kinds of *jinayat* because of the *ihram*:

(i) To use perfume.

(ii) To wear stitched garmetns,
(iii) To cover the head or the face,
(iv) To remove hair[1].
(v) To clip nails.
(vi) To have sexual intercourse,
(vii) To omit any of the *wajibs* of Hajj, and
(viii) To hunt a land animal.

There are two kinds of *jinayat* (restrictions) of the Haram:

(i) To tease, hunt or cause hardship to an animal of the *Haram* and

(ii) To chop a tree or cut the grass of the *Haram.*

These will be described with the *Jaza* Insha Allah, later on.

General Rules:

Some of the rules must be understood because they are very helpful.

(i) If *jinayah* is perpetrated without any reason and it is done exhaustively then *dum* is *wajib* in an absolute manner. If it is done without any reason but not comprehensively then *sadaqah* is *wajib* absolutely. If it is done for some reason and done comprehensively then a *dum*, fast or *sadaqah* is *wajib* at the option of the perpetrator. If it is done for some reason but incomprehensively then fasting or sadaqah will be *wajib* at the choice of the pepetrator.

(ii) As regards *jinayah* of *Haram* and hunting of land animals, the *Jaza.* may be at the option of the doer. He may sacrifice an animal of its value if he may get it for that, or give its value in *sadaqah,* or observe fast.

(iii) The *jinayah* of *ihram* levy upon the *qarin* before he has performed the *Umrah,* a twofold *jaza* because he has assumed two *ihrams.* The levy on the *mufrid* is one *Jaza.* However, if a *qarin* passes over the *miqat* without

[1] To kill a louse on one's own body or remove it from there.

assuming the *ihram* then only one *dum* is levied on him.

(iv) When *dum* is clearly specified in *Jaza* then it means a goat, a sheep or a ram or a seventh share in a cow or camel. All the conditions of sacrifice apply to *dum.* The whole camel or cow is *wajib* only at two places. First when *tawaf ziyarah* is observed in a state of sexual defilement or menstruation, or bleeding after child birth. Secondly, when anyone has sexual intercourse after the *wuquf* at 'Arafah and before shaving the head.

(v) When *sadaqah* is clearly specified, it means half a *sa'* of wheat or one *sa'* of barley. When the amount of sadaqah is specified it means that particular quantity.

(vi) If the restrictions of the *ihram* are violated becasue of a valid reason even then *jaza* is *wajib..*

(vii) If the *wajib* of the Hajj are omitted without any reason then a *jaza* is *wajib* but if they are omitted for a valid reason then no *jaza* is *wajib.*

Conditions On Which *Jaza* Becomes *wajib*

Jaza can be *wajib* on one who professes Islam, in his senses and is an adult person. It cannot be obligatory on an unbeliever, minor or an insane person, and it cannot be obligatory on their account on their guardians either. However if anyone was in his senses at the time of assuming the *ihram* but turned insane after assuming the *ihram* and then again re-gained sanity, *jaza* will be *wajib* on him for violating the restrictions of the *ihram* irrespective of whether he re-gained senses after the passage of a few years.

Rulings:

(i) It is not *wajib* to discharge *jaza* against *jinayat* and expiations immediately. However, it is *wajib* to discharge them when one is very old and the end of life is obvious.

(ii) To wear stitched garmetns,
(iii) To cover the head or the face,
(iv) To remove hair[1].
(v) To clip nails.
(vi) To have sexual intercourse,
(vii) To omit any of the *wajibs* of Hajj, and
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(vi) If the restrictions of the *ihram* are violated becasue of a valid reason even then *jaza* is *wajib*..

(vii) If the *wajib* of the Hajj are omitted without any reason then a *jaza* is *wajib* but if they are omitted for a valid reason then no *jaza* is *wajib.*

Conditions On Which *Jaza* Becomes *wajib*

Jaza can be *wajib* on one who professes Islam, in his senses and is an adult person. It cannot be obligatory on an unbeliever, minor or an insane person, and it cannot be obligatory on their account on their guardians either. However if anyone was in his senses at the time of assuming the *ihram* but turned insane after assuming the *ihram* and then again re-gained sanity, *jaza* will be *wajib* on him for violating the restrictions of the *ihram* irrespective of whether he re-gained senses after the passage of a few years.

Rulings:

(i) It is not *wajib* to discharge *jaza* against *jinayat* and expiations immediately. However, it is *wajib* to discharge them when one is very old and the end of life is obvious.

If he delays it then it will be sinful, and it is *wajib* on him to leave instructions in his Will. If his heirs discharge the *jaza* on their own on finding no instructions in his Will then that is valid; however they cannot discharge it by fasting on his behalf. It is better to discharge expiations at an early date.

(ii) *Jaza* is *wajib* on the perpetration of *jinayah.* It is the same if *jinayah* is committed intentaionally or through forgetfulness or by mistake, knowing the ruling or not knowing it, on his own will or being compelled, in sleep or while awake, intoxicated or unconscious, spontaneously or on being prompted. It is the same if the person is wealthy or a pauper and if he is an invalid or healthy.

(iii) It is a grave sin to commit a *jinayah* intentionally. The discharge of *jaza* does not abslove one of the sin. One must repent and seek forgiveness for the sin to be forgiven. Besides, the Hajj is not blessed by the acceptance of Allah because of committing *jinayah*[1]

USE OF SCENT AND OIL.

Scent[2] is anything that gives out a pleasant fragrance and is used as such or perfume is made out of it; it is what sensible people call pleasant fragrance. Scent may be any of these: Musk, Camphor, ambergris, Sandel, Rose, Saffron, Safflower, Myrtlr, Frankincense, Violet, Jasmine, Narcissus, Seasame oil, Olive oil, Marsh - mallow, Aloeswood, Essence and the like. To apply scent[1] means that the scent touches the body or clothes in such a way that fragrance emanates from body or garments although the perfume may not leave a stain on them.

[1] That is, the reward of the accepted Hajj does not accrue.
[2] Alamgiri and ghaniyah.

Rulings:

(i) *Jaza* does not become *wajib* on smelling a flower or a sweet smelling fruit ; however, it is *makruh* to smell them.

(ii) *Jaza* becomes *wajib* when scent is applied. It is immaterial if it is used purposely or through forgetfulness, with intent or unintentionally, under compulsion or of one's own accord.

(iii) One is disallowed to use scent whether it is applied to one's person, clothes, sheets or bedding. One is also disallowed to use perfumed dye, medicine or oil and to wash body or hair with anything that is scented. It is also disallowed to anyone to eat or drink anything that is fragrant or sweet-smelling.

(iv) Use if scent is disallowed to man and woman alike when they are in the state of *ihram.*

(v) *Dum* will be *wajib* on a sane adult person who is in a state of *ihram* if he applies scent to the whole of a large organ of his body or to more than one organ even if he removes it immediately on applicaiton or washes it out. These organs are: his head, calf, face, beard, thigh, hand, palm, etc. However, sadaqah will be *wajib* on him if he applies it not to the entire large organ but part, or most of it or to a small organ like his nose, ear, eye, finger, wrist, etc.

(vi) Whether an organ is small or large is determined by the little quantity of scent applied. If much scent is applied then *dum* will be *wajib* whether it is applied to a

[1] This passage is taken from ghaniyah and it casts doubt about the fragrance that happens to come from a person's body or clothes even though it is not applied to them. Thus if anyone goes to a place where it is prepared and happens to get the fragrance over him without touching it then that too is disallowed; I suppose it means that the fragrance attaches to the body or clothes leaving the smell on them, not the scent which though attaches to them but leaves no fragrance only the smell is felt. It is not that *jaza* is necessary even then.

small portion of a large organ or to a small organ itself. Whether the scent is little or much depends on general considerations as to how much is liltle and how much is more. Or, it will depend on what an onlooker or the user himself takes as little or much.

(vii) If scent was applied before assuming the *ihram* and afterwards it touches another organ then no j*aza* becomes *wajib* and it is not *makruh* to smell it either.

(viii) If the pilgrim applies scent before assuming the *ihram* but its fragrance persists even after the *ihram* is assumed then there is no harm in it, no matter how long it persists.

(ix) If anyone applies scent to his entire body while he is seated at any one place then only one *dum* will be *wajib* on him but if he sits at diifferent places and applies it then *dum* will be *wajib* on him for every place where he applies it.

(x) If he applies scent in different ways and if they all add up to a large organ then a *dum* is *wajib*, otherwise a *sadaqah* will be *wajib*..

(xi) If a woman applies henna on her palm then *dum* will be *wajib* on her.

(xii) There is no harm in sitting at a perfumery as long as the intention is not to smell the perfume. It is *makruh* if that was his intention.

(xiii) If one *muhrim* applies scent to another *muhrim* then the one who applies it will not have the *jaza wajib* on him. The *jaza* will be *wajib* on the one to whom it is applied but it is unlawful for the first person to apply it to the other.

(xiv) If anyone applies scent to the clothes or wears a scented garment and if it covers one span square or more and is worn one whole day or one whole night then *dum* will be *wajib*. If it is spread over less than a span or the garment is not worn whole day or a whole night then a

sadaqah will be *wajib*.

(xv) If the garment that is scented is stitched in such a way is disallowed to a *muhrim* then it will count as two *jinayat,* one against the scent and the other against the stitched garment. Therefore, two *Jaza* will be *wajib* on the *muhrim*.

(xvi) If anyone ties to the edge of his sheet camphor, musk, ambergris, etc, and the scent is much and it remains attached for a day and night then *dum* will be *wajib* on him. If the fragrance is little or it re mains tied for less than a day or a night then a *sadaqah* will be *wajib*..

(xvii) *Dum* will be *wajib* if one wears clothes dyed in saffron or safflower for a day or a night but *sadaqah* will be *wajib* if he wears them for a lesser period.

(xviii) If anyone gives incense to his clothes and much of the fragrance applies to them and he wears them one day or one night then *dum* is due. If little of fragrance has effected the clothes or if he has used the clothes for less than a day or night then *sadaqah* is due. If fragrance is not found on his clothes at all then there is nothing *wajib* on him.

(xix) If he enters a place that was incensed and his clothes caught the fragrance and no fragrance got on the clothes then nothing is *wajib.* on him.

(xx) If anyone incensed his garments before assuming the *ihram* and while they were on him he assumed the *ihram* then he will have no *wajib* on him.

(xxi) It is *makruh* for a *muhrim* to rest on a pillow dyed with saffron or safflower.

Caution: When *jaza* becomes *wajib* because of scent, it also becomes *wajib* to remove traces of the fragrance from the body and clothes. If anyone atones for it but does not remove it then another *jaza* becomes *wajib* on him. He must ask a person who is not in a state of *ihram* to wash it

off and must not wash it off himself, or he may simply pour water over it. If he rubs it with his hands that will amount to using it[1].

(xxii) If anyone eats something fragrant so much that it affects much of his mouth then *dum* is *wajib* on him. If he eats not so much as does not touch much of his mouth then *sadaqah* is *wajib* on him. This ruling applies if he eats pure scent but if it is mixed with food and cooked then nothing is *wajib* on him even if the fragrant thing forms a greater ingredient. If the food is not cooked and if the fragrant ingredient has larger perscentage then *dum* is *wajib* even if it emits no fragrance. If the fragrant ingredient forms a lesser percentage of the whole then there is no *dum* or sadaqah even if it emits too much fragrance ; however, it is *makruh*.

(xxiii) One is allowed to mix cinnamon and condiments while cooking food and to eat such food.

(xxiv) If fragrance is mixed in any liquid drink like tea or coffee, then *dum* is *wajib*. if the fragrance is a major ingredient but if it is a minor ingredient then sadaqah is *wajib*. However if the drink is taken several times then *dum* will be *wajib*. It makes no difference if a liquid with fragrance is brewed whether the scented liquid is brewed or not *jaza* is due in each case.

(xxv) It is proper to drink an aerated water or sherbet which is not fragrant while one is in a state of *ihram*. If fragrance is mixed into it then *sadaqah* is *wajib* if anyone drinks it even though an insignificant portion is mixed into it.

(xxvi) If so much fragrance is attached to *ushnan* (a herb, glasswort or saltwort) that it looks like ushnan or soap and anyone looking at it agrees that it is one of these things

[1] If the clothes are washed immediately after scent is applied to it then there will be no atonement as against scent applied to the body for which *jaza* is due immediatrly on application (Shayr Muhammad).

then *sadaqah* is *wajib*. But, if it is used often, or on looking at it and takes it to be perfume then *dum* is levied. There is nothing due as *wajib* if pure soap is used but for a *muhrim* it is *makruh* to remove dirt.

(xxvii) It is allowed to eat *khabis asfar* (a dust-coloured jelly-like sweet).

(xxviii) It is *makruh* to eat betel-leaves with clover or cardamom but no *Jaza* will be *wajib* as a result of eating it.

(xxix) If anyone applies perfume for medicinal purpose, or he applies such a medicine that is heavily perfumed but not warmed or cooked, to an injury that is not as large as a large organ of the body or not bigger, than *sadaqah* is *wajib* but if it is as large as or larger than a large organ then *dum* is *wajib*.

(xxx) If such a medicine is applied many times to one wound or there is another injury at the same place to which the medicine is applied, or there is another injury at another spot while the first wound is not healed and medicine is applied at both spots then only one *jaza* is due for both applications. If the first wound heals and then there is a second wound to which medicine is applied then a second *jaza* is *wajib* for that.

(xxxi) If olive-oil or pure seasame-seed oil is applied to a large organ or more than that of anyone's body for its fragrant smell then a *dum* is *wajib,* but if it is applied to a lesser part then *sadaqah* is *wajib*. If any one consumes it or uses it as medicine then nothing is *wajib*.

(xxxii) There is no *dum* or *sadaqah* if olive oil or seasame oil is applied to a wound or to the chilbains, on or between the digits of the hands or feet, or put into the nostrils or ears then neither is a *dum* liable nor *sadaqah*.

(xxxiii) If oil of seasame or olive oil scented by mixing rose flower or jasmine etc. or, any other perfumed oil is applied to any single complete organ then a *dum* is levied.

If it is a lesser area then *sadaqah* is due.

(xxxiv) One is allowed to eat fat butter oil (or ghee), almond oil, or mustard oil. Everything that is in itself perfume like musk, camphor, ambergis invites by its use *jaza* as *wajib* even if used as medicine.

(xxxv) One is allowed to apply antimony into the eyes if it is without perfume but if it is perfumed then *sadaqah* is due. If it is applied more than twice then *dum* is *wajib.*

(xxxvi) *Dum* will be *wajib* if the entire head or one-fourth of it is dyed with henna that is thin but not dense. If the henna is dense then two *dums* will be *wajib*. If he leaves it over his head for an entire day and entire night one *dum* and one sadaqah will be *wajib.* If he leaves it on for less than a day or a night -- one *dum* because of the perfume and one because of covering the head. This ruling applies to men but to women only one *dum* will be *wajib* because they are not barred from covering their head.

(xxxvii) *Dum* is *wajib* also when henna is applied to the entire beared or the whole of the palm.

(xxxviii) *Dum* is *wajib* if a hair dye is thickened so much that it covers the head fully and is left on the head one day or one night, but *sadaqah* is *wajib* if it is left over for a lesser period. If the dye is thin then nothing will be *wajib* but it is better to give *sadaqah.*

(xxxix) If dye is applied to ward off headache then *Jaza* is *wajib.*

(x1) If anyone applies gum or any thing else that is very thick and the head is covered before assuming the *ihram* then it is not proper to leave it after assuming the *ihram.* It is proper to apply something little and not very thick before the *ihram* that does not cover the head but to apply it after assuming the *ihram* is *makruh.*

To wear stitched garments.

Man is not allowed to wear stitched garments when he is in a state of *ihram.* It includes the clothes that cover his whole body or any part of it whether the clothes are stitched or attached to something or formed into body shape by some means, and these clothes are used customarily.

RULINGS :

(i) If a man who is in a state of *ihram* wears stitched garments in the customary manner for a full day or a full night then a *dum* will be *wajib* on him. If he wears for less than that period, say an hour then has to give half a *sa'* as *sadaqah* but if he has worn it for less than an hour he will give a fist-ful of wheat. If he wears them for more than a day then too he has to give one *dum*, no matter how many days he wears them. If he removes these clothes at night intending to wear them again in the morning, and he goes on in this manner for days together, then only one *dum* will be *wajib.* However, once he removes them with the intention not to wear them again but wears them in spite of that intention then a second atonement will be *wajib*, whether he has paid the first expiation or not.

(ii) The period of a day or a night means the duration of a day or a night even if it may not be all of the day or all of the night. For example, it might be from midday to midnight or from midnight to midday, that one wears the garments then *dum* is *wajib.*

(iii) If anyone wears the garments all the day or night and gives the *dum* but does not remove the clothes and continues to wear them then he will have to give another *dum.* However, if he does not give the *dum* and goes on in that manner for days together then only one *dum* will be *wajib.*

(iv) If anyone wears different types of clothes like shirt, trousers etc., for only one reason[1] or without any reason at all. In one sitting or in different sittings on any one day or night then only one *jaza* will be *wajib*. However, if he wears one garment for some reason and another for no reason at all then there will be two *jazas*.

(v) If anyone needed to wear one shirt but he wears two[2] or he needed to wear a cap but wears a turban too then only one expiation is due. Or, if anyone needs a turban in one sitting and a shirt too and he wears them at the same time then he will have to make only one expiation. But, while he needs the shirt and not the turban yet wears it too then he will make two expiations one to amend for wearing so mething for a reason and another for wearing something for no reason at all.

(vi) If anyone assumes the *ihram* while he had stitched garments on and had them on one whole day or night then *dum* is *wajib* but for a lesser period *sadaqah* is *wajib*.

vii) If anyone wears garments because of fever but does not remove them after the fever is gone and then the fever recurs and he suffers some illness then he will have a second expiation *wajib* on him[3] .The point is that every

(1) One reason means at any one time even if there may be different reasons, for example, he may have the turban for headache, shirt to fight cold, socks because of blisters. If these three things are used on any one day then only one *jaza* is *wajib*. But, if one reason is satisfied and over and after that another reason is faced and another cloth worn then two *jazas* will be *wajib*. (Sa'id Ahmad).

(2) It is a sin to wear two shirts for no reason at all.

(3) If the fever recurred not immediately after recovery from first fever but after lapse of sometime and the garments were not removed then three *jazas* will have to be made. If there was no time in between and the second fever occured immediately after recovery from the first then two *jazas* will be due. If the clothes were removed after recovery from first fever and then the second occured and clothes were worn then two *jazas* will be liable (Shayr Muhammad).

illness will be counted separately and if garments are used for each illness a separate atonement will be due.

(vii) If anyone puts on garments because of reason and is then satisfied that there is no more a reason for it but keeps on wearing the clothes for a day or a night then *dum* is *wajib*; otherwise a *sadaqah* is *wajib*. If he is not satisfied but is doubtful about it then only one atonement is *wajib*.

(ix) If he gets shivering fever or an enemy attacks him and for this reason, he has to wear the garments and removes them every day then this will be regarded as one reason[1] and only one expiation will be *wajib*, but if he has another fever[2] or another enemy attacks then that will be another reason[3] and a second expiation will be made for that.

(x) If a shirt or trouser is wrapped around in the manner of a sheet nothing will be *wajib*. Thus if a stitched garment is not worn in the way it is meant to be worn but in another way then a *jaza* is not *wajib*.

(xi) If anyone puts over his shoulders a gown or cloak leaving it unbuttoned and having his hands out of its sleeves then nothing is *wajib*, but it is *makruh* to wear it in this manner. If he buttons it up or has his hands in its sleeves and spends one day or one night in this manner then *dum* is *wajib* but *sadaqah* for a lesser period.

(xii) While there is nothing *wajib* on tying the sheet with a rope, it is, nevertheless *makruh*.

(xii) If anyone has with him only a pair of trousers and no other clothes and he wears it in the normal fashion without tearing it then a *dum* is *wajib*[4], if the trousers

(1 & 2) If the first reason is over completely and another arises, then that is considered another reason. (Shayr Muhammad).

(3) Provided the first reason is over (Shayr Muhammad).

(4) *Dum* will be due if he has them on for a whole day otherwise *sadaqah* in both cases. Many people take *fidyah* to mean *sadaqah* although *fidyah* is *Jaza*. (Shayr Muhammad).

were large enough for him to tear out a sheet from it for covering him waist-down, otherwise a *fidyah.*

(xiv) It is proper for woman to wear stitched garments; no *Jaza* is *wajib* on her because of that.

(xv) If one *muhrim* helps another *muhrim* to wear his garments then the helper is not liable to a *jaza* but is committing a sin thereby and the one who wears is liable to *jaza*.

(xvi) Because it is allowed to a woman to wear stitched garmetns in the state of *ihram* therefore nothing is *wajib* on her.

(xvii) It is disallowed to wear socks or shoes in the state of *ihram*. If anyone does not have slippers then he is allowed to wear shoes after cutting out from the side of the central raised bone[1] of the feet and no *jaza* is *wajib.* If one does not cut the shoes and wears them though they cover the raised bone then *dum* is *wajib* if he kept them on for a day or a night. If he kept them on for a lesser period then *sadaqah* will be *wajib*..

(xviii) If anyone modifies his socks by cutting the portion that covers the raised bone of the feet and wears them but then finds the proper slippers[2] or shoes that do not cover the raised bone[3] then it is not necessary for him to discard the modified socks. No *jaza* is *wajib* if he continues to wear them but it is *makruh* to wear them while the correct

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[1] It is proper to cut from the upper portion the position of the lower side of the bone at the centre of the foot otherwise only the upper bone must be uncovered. There had been a confusion on this issue for a long time and generally people thought that only the raised bone should be left uncovered while the other portion of the foot may be covered without any harm. Later on, proper texts were located and the ulama made the necessary corrections.

[2] The slippers must not cover the back of the feet otherwise they will be regarded as shoes.

[3] It is not merely the apex of the bone but the anatomy above it to the end of its slope (Shayr Muhammad).

slippers are available.

(xix) It is also improper to wear a vest, rain-coat, or over-coat.

To Cover The Head And Face.

Rulings:

(i) A man is not allowed to cover his head and face while he is in a state of *ihram.* A woman on the other hand, is only disallowed from covering her face. The *jaza* will be *wajib* on a man in the state of *ihram* if he covers his whole head or whole face, or one-fourth of any of these, with any such thing that is normally used to cover them, like a turban, cap or any stitched or unstitched cloth while he is asleep or awake, intentionally or out of forgetfulness, willingly or out of compulsion, on his own or through somebody else's effort, or, out of some reason or without any reason.

(ii) If anyone covers his head or face, or one-fourth of any of these, with a piece of cloth for a full day or night, or more than that, a *dum* is *wajib.* The same will apply to a woman who covers her face. If less than one-fourth is covered, or the period is less than a day or a night then sadaqah is *wajib*..

(iii) There will be nothing *wajib* on a person who covers all his head, or part of it, with something that is not normally and customarily used to cover it (like, plate. bowl, basket, stone, clod, iron, copper, brass, sliver, gold, wood, glass, etc.)

(iv) *Jaza* will be *wajib* on anyone who applies slime or dirt on his head.

(v) If anyone covers the head of the *muhrim* while he is sleeping or puts on a cloth over it or he did it while there was no reason for it then *dum* will be *wajib.* Finally, if he did for some reason then it will be optional. The *dum*

in any case will be on the *muhrim.*

To Shave The Hair Or Cut Them.

Rulings:

(i) The ruling in each case is the same and there is no difference in the *jaza* whether anyone shaves the hair, cuts them, plucks them, uses a hair remover or burns them.

(ii) *Jaza.* is *wajib* whether one shaves the hair himself or gets someone to do it, whether he is forced to do it or submits willingly, and whether he does it knowingly or through forgetfulness.

(iii) *Dum* is *wajib* if anyone removes hair of one-fourth head or beard, or more than that, or has them removed before relinquishing the *ihram.* If they are less than that then *sadaqah* is *wajib..*

(iv) *Dum* will be *wajib* on a woman who, before she relinquishes the *ihram,* removes hair equal to the length of a finger from one-fourth, or more, of her head. *Sadaqah* will be *wajib* if it is less than one-fourth.

(v) *Dum* is *wajib* if any one removes hair from all his neck, or equal to one portion of a finger from the arm pits or below the navel. If lesser hair is removed then sadaqah is due.

(vi) *Sadaqah* is due on shaving hair from all of the chest, or all of the things, or all of the calf, or on clipping the moustaches.

(vii) If anyone gets himself scarified and shaves the area of scarification then *dum* is *wajib.* However, if he does not get himself scarified but merely shaves the hair then *sadaqah* is due.

(viii) If a bald man had hair on his head on about on-fourth of it and he shaves them off then *dum* is *wajib* but if they are lesser than that then *sadaqah* is due.

(ix) If anyone shaves his head, beard, arm-pits and all

his body in one sitting then he will face only *dum* but if he does so at different times then each action will be treated separately and a separate *jaza.* will apply to each.

(x) If anyone shaves his head and gives the *dum* and then, God forbid, shaves his beard then a second *dum* is *wajib.*

(xi) If anyone shaves his head in four sitting --- one-fourth in each --- and does not make an expiation in between then only one *dum* is *wajib.*

(xii) If anyone shaves his head from different spots and it all adds up to one-fourth of the head then *dum* is wajib otherwise a *sadaqah.*

(xiii) If some of the hair get burnt while cooking then a sadaqah is to be given. If the hair fall because of a disease or get burnt when one is asleep then there is nothing wajib.

(xiv) If three strands of the hair of anyone's head or beard fall while he is performing ablution or in any other way then he must give away a fistful of wheat. However, if he plucks them out himself then he must give a fistful against each hair strand but if he has plucked out more than three hair strand then he must give one *sa'* as *sadaqah.*

(xv) If a *muhrim* shaves one-fourth of another *muhrim's* head then the one who shaves must give *sadaqah* while the one who is shaved must give *dum.*

(xvi) If a *muhrim* shaves the head of one who had relinquished his *ihram* then the latter has no obligation but the *muhrim* must give some *sadaqah.* If, on the other hand, one who has relinquished his *ihram* shaves the head of a *muhrim* then *dum* is on the *muhrim* while the former has to give a complete *sadaqah* (half *sa'*) of wheat.

(xvii) One is allowed to remove the (troublesome) ciliary hair. Nothing becomes wajib because of removing it.

(xviii) If a *muhrim* shaves or clips the moustaches of

another *muhrim* or a *non-muhrim,* or clipped his nails, then he may give *sadaqah* as much as he pleases.

TO CLIP THE NAILS.

Rulings:

(i) If anyone clips nails of one hand or one foot, or both hands or both feet, or both hands and both feet, in one sitting then one *dum* will become due on him. If he clips them in four different sittings then four *dums* will become due. Thus, if he clips the nails of one hand at one time and of another at another time then two *dums* will be due.

(ii) If anyone clips less than five nails, or he clips five nails from different limbs, say two from one hand and three from another, or he clips sixteen nails at four each from each limb then in each of the three situations he will have to give a full *sadaqah* (half a *sa'*) as *wajib.* However, if that amounts to the value of a *dum* then he must reduce a little so that it is less than the value of *dum* and a lesser due does not fall under the definition of a greater penalty.

(iii) There will be nothing *wajib* on discarding a broken nail.

(iv) If anyone happens to sever his hand with its fingers and nails then he will not be liable for *dum* or *sadaqah.*

Cautionary Notes.

(i) If anyone commits an offfence known as *jinayah* thus violating the restrictions of the *ihram* or the Haram and he does it for some reason so a *dum* is *wajib* on him. He has a choice then, either to give the *dum* or give three *sa'* wheat to six needy people, or he may Fast for three days even if he is a wealthy person. If *sadaqah* becomes wajib on such a person then he has a choice either to observe Fast or to give *sadaqah.* If anyone commits

jinayah wihtout any valid reason so *dum* or *sadaqah* becomes *wajib* then that is a prescribed form of *wajib* and no choice is allowed to Fast.

(ii) Whenever *dum* is clearly prescribed then feeding and fasts are not allowed.

(iii) These are the valid reasons that *shariah* allows:

(a) Fever of every nature,
(b) Severe cold,
(c) Severe heat,
(d) Wound through boils or weapon,
(e) Head ache or migraine,
(f) Plenty of lice in the head,
(g) To get scarified,
(h) To fear greatly death through illness or cold.
(i) To draw arms for war,

(iv) It is not enough to sacrifice the *dum* before the offence of *jinayah* but it is a condition to sacrifice it afterwards.

(v) The *sadaqah* is half a *sa'* of wheat or wheat - flour, and one *sa'* of barley or barley - flour, dates and currants. It is not only proper but also better to give away its value.

TO HAVE SEXUAL RELATOINS.

Rulings:

(i) If anyone kisses a woman or a boy with sensual pleasure or embraces them, or touches them, or enjoys sex with them at any place except at their sexual parts or anus, or touches his sexual organ with theirs, whether there is ejaculation or not, *dum* will be *wajib* on him. The pilgrimage will not become void.

(ii) If anyone casts a sensual glance at a woman, or imagines (about her) in his mind and there follows an ejaculation, or he has a wet dream, then he will not be

liable for anything but must have a bath.

(iii) If anyone masturbates, or has sex with an animal or a dead woman or a very young girl not yet liable to arouse anyone sexually, and if he has ejaculation then *dum* is *wajib* otherwise nothing will be *wajib* and his Hajj will not be void either[1].

(iv) If a man has sexual intercourse with a woman (in a normal manner) at her vagina, or (abnormally) through her anus, and the tip of his penis enters into these whether he does it while he is asleep or awake, willingly or forcibly, he has an excuse for doing that or not, he does it intentionally or by mistake, an ejaculation follows or not- his Hajj will become void if he does it before the *wuquf* at *'Arafah* and *dum* will be *wajib*. If both the woman and the man are *muhrim* then *dum* will be *wajib* on each of them; it will be enough to give a goat. The remaining rites of Hajj must be performed in a normal manner and restrictions placed because of the *ihram* must be respected and if they happen to be violated an expiation will be *wajib*. The Hajj must be redeemed the following year even if the nullified Hajj were optional. The *ihram* must not be relinquished without going through the rites of Hajj. It is not necessary to keep away from one's wife when redeeming the Hajj. However, if there is likelihood of having sexual relations with her then the two may keep apart after assuming the *ihram.*

(v) If anyone has sexual intercourse after *wuquf* at *'Arafah* but before the shaving of his head and *tawaf ziyarah* then his Hajj will not be void but *badanah* (sacrifice of a camel) will be *wajib* on him. A goat will not be enough.

[1] However, it is sinful because some of these things are disallowed, Hajj will not be viod because *jinayah* is not found to be done perfectly.

(vi) If he has sexual intercourse after the shaving of head but before *tawaf ziyarah*[1], or after *tawaf ziyarah* but before shaving of head then he will have as a *wajib* on him the sacrifice of a goat. His pilgrimage will not be void.

(vii) There will be no *wajib* if anyone has sexual intercourse after the *tawaf* and shaving of head.

(viii) If anyone has sex before he shaves head and performs the *tawaf* and then has it again after that but did not form the intention to relinquish the *ihram* and if he has had the second sexual intercourse at the same time as the first then one *badanah* will be *wajib* on him. If he has had the second sex at a later time then he will be liable to a *badanah* against the first intercourse and a goat for the second as *wajib.* However, if he had the second sexual intercourse with the intention to relinqduish the *ihram* then only one *badanah* will be *wajib* even if he had sex at different times[2].

(ix) If anyone has sexual intercourse with one woman or some women at one time before the *wuquf* at *'Arafah* then one *dum* will be *wajib.* However, if he has sexual intercourse with one woman or some women at different times then one *dum* will be *wajib* for each sexual intercourse.

(x) If a *qarin* has sexual intercourse before *tawaf* of *Umrah* and *wuquf* at *'Arafah* then his Hajj and *Umrah* both are void and he will not be liable to offer *dum* of *qiran.* He will have to redeem Hajj and *Umrah* and offer two *dums* against nullifying of Hajj and *Umrah* and he will

[1] This is as per general consensus but according to research scholars if it is before *tawaf* and shaving or after shaving but before *tawaf, badanah* is due in either case. (Shayr Muhammad)

[2] This applies when the doer relises that by so doing he will reliquish the *ihram* otherwise *dum* will be due. (Shayr Muhammad)

liable for anything but must have a bath.

(iii) If anyone masturbates, or has sex with an animal or a dead woman or a very young girl not yet liable to arouse anyone sexually, and if he has ejaculation then *dum* is *wajib* otherwise nothing will be *wajib* and his Hajj will not be void either[1].

(iv) If a man has sexual intercourse with a woman (in a normal manner) at her vagina, or (abnormally) through her anus, and the tip of his penis enters into these whether he does it while he is asleep or awake, willingly or forcibly, he has an excuse for doing that or not, he does it intentionally or by mistake, an ejaculation follows or not- his Hajj will become void if he does it before the *wuquf* at *'Arafah* and *dum* will be *wajib*. If both the woman and the man are *muhrim* then *dum* will be *wajib* on each of them; it will be enough to give a goat. The remaining rites of Hajj must be performed in a normal manner and restrictions placed because of the *ihram* must be respected and if they happen to be violated an expiation will be *wajib*. The Hajj must be redeemed the following year even if the nullified Hajj were optional. The *ihram* must not be relinquished without going through the rites of Hajj. It is not necessary to keep away from one's wife when redeeming the Hajj. However, if there is likelihood of having sexual relations with her then the two may keep apart after assuming the *ihram*.

(v) If anyone has sexual intercourse after *wuquf* at *'Arafah* but before the shaving of his head and *tawaf ziyarah* then his Hajj will not be void but *badanah* (sacrifice of a camel) will be *wajib* on him. A goat will not be enough.

[1] However, it is sinful because some of these things are disallowed, Hajj will not be viod because *jinayah* is not found to be done perfectly.

(vi) If he has sexual intercourse after the shaving of head but before *tawaf ziyarah*[1], or after *tawaf ziyarah* but before shaving of head then he will have as a *wajib* on him the sacrifice of a goat. His pilgrimage will not be void.

(vii) There will be no *wajib* if anyone has sexual intercourse after the *tawaf* and shaving of head.

(viii) If anyone has sex before he shaves head and performs the *tawaf* and then has it again after that but did not form the intention to relinquish the *ihram* and if he has had the second sexual intercourse at the same time as the first then one *badanah* will be *wajib* on him. If he has had the second sex at a later time then he will be liable to a *badanah* against the first intercourse and a goat for the second as *wajib*. However, if he had the second sexual intercourse with the intention to relinqduish the *ihram* then only one *badanah* will be *wajib* even if he had sex at different times[2].

(ix) If anyone has sexual intercourse with one woman or some women at one time before the *wuquf* at *'Arafah* then one *dum* will be *wajib*. However, if he has sexual intercourse with one woman or some women at different times then one *dum* will be *wajib* for each sexual intercourse.

(x) If a *qarin* has sexual intercourse before *tawaf* of *Umrah* and *wuquf* at *'Arafah* then his Hajj and *Umrah* both are void and he will not be liable to offer *dum* of *qiran*. He will have to redeem Hajj and *Umrah* and offer two *dums* against nullifying of Hajj and *Umrah* and he will

[1] This is as per general consensus but according to research scholars if it is before *tawaf* and shaving or after shaving but before *tawaf, badanah* is due in either case. (Shayr Muhammad)

[2] This applies when the doer relises that by so doing he will reliquish the *ihram* otherwise *dum* will be due. (Shayr Muhammad)

have to complete the rites of Hajj and *Umrah,* as a *wajib* on him.

(xi) If a *qarin* has sexual intercourse after performing *tawaf* of *Umrah* and *wuquf* at *'Arafah* but before he shaves his head and observes *tawaf ziyarah* then his Hajj and *Umrah* will not be void but one *badanah* and one goat will be *wajib* on him and he will have to offer the *dum* of *qiran* too.

(xii) If a *qarin* has sexual intercourse with a woman before the *wuquf* at *'Arafah* but after he has performed the *tawaf* of *Umrah,* or most of it, then only his Hajj will be negated not the *Umrah.* It will be wajib for him to redeem the Hajj and offer two goats, one against negating the Hajj and the other against having sexual relations while he had the *ihram* of the *Umrah* on him. The *dum* of *qiran* is no more due from him. If he has sexual relations after shaving his head but before performing the entire or most of the *tawaf ziyarah* then he will have to offer two goats but some authorities contend that *badanah* is due against (the invalidated) Hajj and there is nothing due against the Umrah. Shaikh Ibn Hamam has corroborated it. If, before he shaves his head he goes round four circuits of *tawaf ziyarah* and has sexual intercourse (with a woman) then offering of two goats will be *wajib* on him.

(xiii) If an insane person or a boy approaching adulthood has sexual intercourse then their Hajj and Umrah are invalidated but they are not required to offer *jaza* or to redeem the Hajj or Umrah and they are not required to complete the remaining rites of the pilgrimage. However, it is recommended that they be made to go through these rites in a normal manner.

(xiv) There is a uniform ruling on sexual intercourse during the state of *ihram* as applicable to a man or a woman and a free man or a slave.

(xv) If anyone assumes the *ihram* in a condition of sexual intercourse then whole the *ihram* will be proper but his Hajj will be invalid and he will have to complete the rites of Hajj.

(xvi) If the Hajj of a *mufrid* is negated then he only has to redeem the Hajj not the *Umrah.*

(xvii) If anyone has sexual intercourse before completing the four circuits of *tawaf* of *Umrah* then his *Umrah* stands invalidated. It is *wajib* on him to offer one goat. He must relinquish the *ihram* after performing the remianing rites and redeem his *Umrah.* However, if he has the sexual intercourse after he has performed four circuits of the *Umrah* then while the *Umrah* will not be invalidated, it will be *wajib* for him to offer one goat.

(xviii) If the pilgrim performing *Umrah* has a second sexual intercourse then it is *wajib* on him to offer another goat.

(xix) If the pilgrim of *Umrah* has sexual intercourse after the *tawaf* but before *sa'i,* or after the *tawaf* and *sa'i* are performed but before shaving his head then his *Umrah* is not invalidated but it becomes *wajib* to offer one goat.

If he has the sexual intercourse after he has shaved his head then nothing is *wajib* on him.

TO OMIT ANY OF THE *WAJIBS* OF THE HAJJ.

Rulings:

(i) If anyone performs the entire *tawaf ziyarah* or most of it without performing ablution then *dum* is *wajib*. If he performs *tawaf qudum* or *tawaf wada'* or an optional *tawaf* or less than half of the *tawaf ziyarah* while he is not in a state of ablution then he must offer half a sa' as *sadaqah* against every circuit (so performed); if the sadaqah for all the circuits adds up to the value of *dum* then he must reduce that somewhat. However, if he redeems the *tawaf* in any of these situations performed without ablution then the atonemnet and *dum* stand waived.

(ii) If anyone had an impurity on his body or clothes while performing a *fard, wajib* or optional *tawaf* then nothing will be *wajib* but it is *makruh*.

(iii) If anyone performs the *tawaf ziyarah* --- all or most of it --- in a sexually defiled state or during the menstruation period or while bleeding after child birth then it is *wajib* to offer a *badanah* (sacrifice of camel or cow). If *tawaf qudum*, *tawaf wada'* or an optional *tawaf* is performed in any of these states then it is *wajib* to offer a goat. In all these cases, if the *tawaf* is redeemed after performing ablution then the atonement stands waived[1].

(iv) It is *wajib* to redeem a *tawaf* performed in a state of sexual defilement, menstruation or lochia and it is *mustahabb* to redeem one done without ablution.

(v) If anyone has performed sa'i before the first *tawaf* then he must not repeat the sa'i because his first *tawaf* stands but was redeemed because it was imperfect. The

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[1] If less than half the *tawaf* is performed in a much defiled state then too sacrifice is due. (Shayr Muhammad).

second *tawaf* is performed only for that purpose.

(vi) If anyone performs *tawaf ziyarah* in a state of sexual defilement but performs *tawaf wada'* in a state of purity and if the *tawaf wada'* is performed in the days of sacrifice (between ten and twelve Zul Hajah) then the *tawaf wada'* will stand for *tawaf ziyarah* and a *dum* will be due for omitting the *tawaf wada'*. However, if he performs another (optional) *tawaf* that will stand for the *tawaf wada'* then he will not have to offer *dum*. If he performs *tawaf wada'* after the days of sacrifice then too it will stand for *tawaf ziyarah* but two *dums* will be *wajib,* one against delay in observing *tawaf ziyarah* and the other against missing the *tawaf wada'*. Of course, if he performs another *tawaf* then it will be regarded as *tawaf wada'* so the second *dum* will lapse because *tawaf wada'* stands performed.

(vii) If anyone performs *tawaf ziyarah* during the days of sacrifice while he needed to perform ablution then if he performs *tawaf wada'* during the days of sacrifice in a state of ablution it will stand for *tawaf ziyarah*. If he performs the *tawaf wada'* after the days of sacrifice then it will not stand for the *tawaf ziyarah* but *dum* will be *wajib*.

(viii) *Dum* will be *wajib* if anyone performs *tawaf* of Umrah - the whole of it, most of it or a part of it even one circuit - while sexually defiled, menstruating or bleeding after child-birth or lacking the ablution.

(ix) *Badanah* or *sadaqah* do not become *wajib* in *tawaf* of Umrah. Besides, there is no difference in rulings on *hadath* (impurity) and sexual defilement, and on small and large matters.

(x) If any of the *wajib* of Umrah is omitted it does not attract *badanah* or *sadaqah* as *wajib*; only *dum* (one goat or one-seventh of a cow or camel) becomes *wajib*.

However, when the restrictions of the *ihram* of Umrah are flouted the *sadaqah* becomes *wajib* as in the case of the *ihram* of Hajj.

(xi) *Dum* becomes *wajib* if one, two or three circuits of *tawaf ziyarah* are missed. However, if *tawaf wada'* is performed in the days of sacrifice then it perfects *tawaf ziyarah* and *dum* will not be *wajib* anymore.The shortcoming in *tawaf wada'* will be atoned by offering a full *sadaqah* that is half a *sa'* against every missed circuit. However, if *tawaf wada'* is performed after the days of sacrifice then while it will correct the *tawaf ziyarah*, a full *sadaqah* will have to be given against every circuit of the *fard tawaf* delayed beyond the days of sacrifice. Besides, another *sadaqah* will be given for shortage in the circuits of *tawaf wada'* (that offset shortage in *tawaf ziyarah*).

(xii) If anyone omits four circuits of *tawaf ziyarah* or the full *tawaf* then his wife will not be lawful to him for the rest of his life. His *ihram* will continue to be unrelinquished in regard to his wife and it will be *wajib* to come back and perform the *tawaf* in that very state of *ihram*. There can be no substiute or atonement for it. His wife will be lawful to him only when he performs the *tawaf*. If he has sexual intercourse with her during the intervening days then one *dum* will be *wajib* agaisnt every breach (through intercourse) at different times.

(xiii) If anyone omits one, two or three circuits of *tawaf qudum* or *tawaf wada'* then a full *sadaqah* will be *wajib* for each circuit omitted but if he omits four or more rounds then *dum* will be *wajib*. If he omits to perform the *tawaf qudum* absolutely then nothing will be *wajib* by way of atonement but it is *makruh* to omit it, and it is bad.

(xiv) If anyone omits to perform *sa'i* in its entirety or most of its rounds without a valid reason, or he observes it riding something even if there is no proper excuse for

second *tawaf* is performed only for that purpose.

(vi) If anyone performs *tawaf ziyarah* in a state of sexual defilement but performs *tawaf wada'* in a state of purity and if the *tawaf wada'* is performed in the days of sacrifice (between ten and twelve Zul Hajah) then the *tawaf wada'* will stand for *tawaf ziyarah* and a *dum* will be due for omitting the *tawaf wada'*. However, if he performs another (optional) *tawaf* that will stand for the *tawaf wada'* then he will not have to offer *dum*. If he performs *tawaf wada'* after the days of sacrifice then too it will stand for *tawaf ziyarah* but two *dums* will be *wajib,* one against delay in observing *tawaf ziyarah* and the other against missing the *tawaf wada'*. Of course, if he performs another *tawaf* then it will be regarded as *tawaf wada'* so the second *dum* will lapse because *tawaf wada'* stands performed.

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(viii) *Dum* will be *wajib* if anyone performs *tawaf* of Umrah - the whole of it, most of it or a part of it even one circuit - while sexually defiled, menstruating or bleeding after child-birth or lacking the ablution.

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(xiii) If anyone omits one, two or three circuits of *tawaf qudum* or *tawaf wada'* then a full *sadaqah* will be *wajib* for each circuit omitted but if he omits four or more rounds then *dum* will be *wajib*. If he omits to perform the *tawaf qudum* absolutely then nothing will be *wajib* by way of atonement but it is *makruh* to omit it, and it is bad.

(xiv) If anyone omits to perform *sa'i* in its entirety or most of its rounds without a valid reason, or he observes it riding something even if there is no proper excuse for

doing so then while the Hajj will be valid yet *dum* will be *wajib*. If he repeats the turns on foot the *dum* is waived. However, if he omits it or rides through it for a valid reason then no atonement is *wajib*. If he omitted one, two or three turns of *sa'i* or observed them riding without a valid reason then *sadaqah* will be due against every turn.

(xv) If anyone leaves '*Arafah* before sunset then *dum* will be *wajib* even if he goes to catch a fleeing camel. However, if he returns to '*Arafah* before sunset then the *dum* is waived but if he returns after sunset then it is not waived.

(xvi) If anyone skips the *wuquf* at *Muzdalifah* without a reason then *dum* is *wajib* but if he skips it for a valid reason then no atonement is *wajib*. If a woman skips it because of heavy rush then atonement is not *wajib* on her.

(xvii) If anyone omits the *rami* of all four days completely, or of any single day even if it is of the tenth, or most of the pebbles of a day - for example, four of the tenth or eleventh of any other day - then in each case *dum* is *wajib*. If he omits some of the pebbles from the *rami* of a day say three or less on the tenth or ten or less than that on any other day, then a full *sadaqah* is *wajib* against every pebble. However, if that equals the value of *dum* then he must lessen that somewhat.

(xviii) If anyone shaves his head outside the limits of Haram to relinquish the *ihram* of *Umrah* or shaves his head outside the limits of the Haram during the days of sacrifice to relinquish the *ihram* of Hajj then *dum* will be *wajib*. If he shaves his head outside the limits of the Haram after the days of sacrifice then two *dums* will be *wajib*, one against shaving the head outisde the Haram and the other against the delay in shaving the head.

(xix) If the pilgrim performing *Umrah* or Hajj goes out of the limits of the Haram but returns to shave his head

then no expiation is *wajib*. However, if he returns to the Haram after the days of sacrifice and shaves his head then one *dum* is *wajib* against the delay.

(xx) *Dum* will be wajib if a *mufrid*, *qarin* or *Mutamatta"* shaves his head before performing *rami*, or a *qarin* or *Mutamatta'* shaves his head before the sacrifice, or a *qarin* or *Mutamatta'* makes the sacrifice before observing *rami* because it is *wajib* to observe sequence in these things. For a *mufrid* it is *wajib* to maintain sequence only in performing *rami* and shaving the head because he is not under obligation to make a sacrifice. As for the *qarin* and *Mutamatta'* they have to observe sequence in all three rites (rami, sacrifice and shaving the head) as a *wajib;* they must first perform the *rami*, then make the sacrifice and then shave the head. If they alter the sequence putting forward something or postpoinning another then *dum* is *wajib* on them.

TO HUNT LAND ANIMAL AND TO CAUSE IT HARDSHIP.

Rulings:

(i) By "Land animal" we mean an animal that is born on dry land; it may or not therefore live in the sea. Thus, by "Sea animal" we mean one that is born in the waters althought it may later on live on land. The nomenclature is on the basis of birth and later living habits will not change it.

(ii) The hunting of land animals is disallowed to a muhrim; if he hunts them *jaza* will be *wajib* on him, *jaza* will not be *wajib* by hunting animals excluded from this ruling. He is permitted to hunt sea animals and an expiation will not be *wajib* on him if he hunts them even if they are within the limits of Haram.

(iii) A *muhrim* is disallowed to guide any other person

towards the hunt or to show the animal by gestute. If he guides him or points out the animal to him them *jaza* will be *wajib* on him whether he does that the first time or second time and by mistake or intentionaly, whether the animal is lawful or captive, to guide is to inform the hunter verbally where the animal is found. However, five conditions govern the obligation of *jaza* on guiding or pointing out the animal.

(a) To confirm someone else's guidance to the hunter and it does not necessitate corroborating his statement but not refuting it amounts to confirming it; if a hunter hunts the animal even after the *muhrim* refutes that guidance then *jaza* will not be *wajib* on him.

(b) The hunter does not know about the hunt before hand and he does not see the animal; if the hunter knew about it or sees the animal already then the *jaza* will not be *wajib* on the *muhrim* because of guiding the hunter.

(c) The hunter kills the animal on the guidance and pointation of the *muhrim* at that instance; but if he kills it later then no *jaza* will apply to the guide and pointer.

(d) The *muhrim* continues to be in the state of *ihram* from the time he guides and points out to the time of the hunt; if he relinqduishes the *ihram* after guiding the hunter and pointing out the hunt then he will not be liable to *jaza*.

(e) The hunter kills or catches the animal exactly where the *muhrim* had pointed out; if the animal could not be netted there but was captured somewhere else then *jaza* will not apply to the *muhrim* who had pointed out the animal.

(iv) It is not a condition that the hunter be a *muhrim*. If the *muhrim* shows or points out the hunt to a *non-muhrim* who kills the animal and the foregoing conditions are

fulfilled then the one who points out will have the *jaza* on him as *wajib*.

(v) If the hunter asks the *muhrim* for a knife, bows, or spear etc. to slaughter the animal, or the *muhrim* commands him to hunt the animal then *jaza* will be *wajib* on the *muhrim*. If, on the other hand, the hunter has the necessary means to slaughter the animal so if the *muhrim* does not give him the knife, bows, spear etc. then no *jaza* will be *wajib* on him for giving these things but this is *makruh*.

(vi) It is allowed to hunt an animal that lives on the land but is born in the waters, like a sea-dog, frog, crab, crocodile, tortoise, etc. However, apart from the fish it is unlawful to eat a marine animal.

(vii) *Jaza* is *wajib* on killing a land animal even if it is unlawful.

(viii) If a *muhrim* kills, apart from the wolf and magpie, an eagle, a scorpion, snake, rat, dog - even a savage dog ---domestic cat, ant, mosquito, flea, tick, moth, iguana, chameleon, fly, lizard, wasp, mangooes, and all types of insects and poisonous animals, the *jaza* will not be *wajib* on him even if he kills them in the limits of the Haram or *hill* but it is not proper to kill those that do not harm.

(ix) If ferocious beast attacked a *muhrim* in the Haram or outside its limits or a *non-muhrim* within the limits of the Haram and they killed it and there was no escape from it apart from killing it then that will not invite any *wajib* on him. However, if there was a possibility of escape without killing the beast, or the beast had not attacked at all yet the *muhrim* killed it then *jaza* will be *wajib* on him. The *jaza* against this will not exceed the value of a goat even if the beast is an elephant. If that beast in owned by

towards the hunt or to show the animal by gestute. If he guides him or points out the animal to him them *jaza* will be *wajib* on him whether he does that the first time or second time and by mistake or intentionaly, whether the animal is lawful or captive, to guide is to inform the hunter verbally where the animal is found. However, five conditions govern the obligation of *jaza* on guiding or pointing out the animal.

(a) To confirm someone else's guidance to the hunter and it does not necessitate corroborating his statement but not refuting it amounts to confirming it; if a hunter hunts the animal even after the *muhrim* refutes that guidance then *jaza* will not be *wajib* on him.

(b) The hunter does not know about the hunt before hand and he does not see the animal; if the hunter knew about it or sees the animal already then the *jaza* will not be *wajib* on the *muhrim* because of guiding the hunter.

(c) The hunter kills the animal on the guidance and pointation of the *muhrim* at that instance; but if he kills it later then no *jaza* will apply to the guide and pointer.

(d) The *muhrim* continues to be in the state of *ihram* from the time he guides and points out to the time of the hunt; if he relinqduishes the *ihram* after guiding the hunter and pointing out the hunt then he will not be liable to *jaza*.

(e) The hunter kills or catches the animal exactly where the *muhrim* had pointed out; if the animal could not be netted there but was captured somewhere else then *jaza* will not apply to the *muhrim* who had pointed out the animal.

(iv) It is not a condition that the hunter be a *muhrim*. If the *muhrim* shows or points out the hunt to a *non-muhrim* who kills the animal and the foregoing conditions are

fulfilled then the one who points out will have the *jaza* on him as *wajib*.

(v) If the hunter asks the *muhrim* for a knife, bows, or spear etc. to slaughter the animal, or the *muhrim* commands him to hunt the animal then *jaza* will be *wajib* on the *muhrim*. If, on the other hand, the hunter has the necessary means to slaughter the animal so if the *muhrim* does not give him the knife, bows, spear etc. then no *jaza* will be *wajib* on him for giving these things but this is *makruh*.

(vi) It is allowed to hunt an animal that lives on the land but is born in the waters, like a sea-dog, frog, crab, crocodile, tortoise, etc. However, apart from the fish it is unlawful to eat a marine animal.

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(ix) If ferocious beast attacked a *muhrim* in the Haram or outside its limits or a *non-muhrim* within the limits of the Haram and they killed it and there was no escape from it apart from killing it then that will not invite any *wajib* on him. However, if there was a possibility of escape without killing the beast, or the beast had not attacked at all yet the *muhrim* killed it then *jaza* will be *wajib* on him. The *jaza* against this will not exceed the value of a goat even if the beast is an elephant. If that beast in owned by

someone or it is a camel etc. or any other lawful animal[1] then the owner also should be paid the value of the animal which has no maximum limit. Whatever the price it must be paid. If an animal that is lawful to eat has attacked, like a white antelope and the *muhrim* kills it then *jaza* will be *wajib* in any case. By beast we mean an animal that is not lawful to eat, and one that a *muhrim* is permitted to kill.

(x) *Jaza* is *wajib* on killing a pegion that has its wings on its feet.

(xi) A *muhrim* is allowed to kill domesticated animals and eat them, like goat, cow, camel, buffalo[2], and hen.

(xii) It is not permitted to slaughter a wild duck because it is a hunt; *jaza* will be *wajib* on killing it. However, it is allowed to slaughter a domestic duck.

(xiii) A *muhrim* is allowed to kill and eat a goat that is sired by a deer.

(xiv) A *muhrim* is allowed to eat the flesh of an animal that is hunted by a *non-muhrim* outside the limits of the Haram and slaughtered too by a *non-muhrim* outside the Haram. The condition that attaches, however, is that the *muhrim* should not guide the *non-muhrim* (in the affair), help him, point out the animal, or direct him (to hunt and slaughter). If the *muhrim* has done any of these things then he is not allowed to eat it; the *non-muhrim* may eat the flesh.

(xv) If a deer or a wild animal is domesticated even then it falls under the ruling of game and a *jaza* is *wajib* on killing it and its owner will have to be compensated. On the other hand, if a camel or a domesticated animal

[1] The value of the camel is paid to the owner but there is no *jaza* because the camel is not a hunted animal. (Shayr Muhammad)

[2] When buffalo, etc are wild in any place then the ruling on hunting will apply to them, e.g. in Sudan there are wild buffaloes.

goes wild and flees away even then it will not be regarded under the ruling of hunt.

(xvi) No atonement is *wajib* if an animal dies after getting entangled in the camp crected by anyone for himself.

(xvii) If anyone injures a hunt or plucks its wings or hair but the animal does not die then he will have to compensate the owner for the loss suffered.The loss will be the difference in the value of the animal before the injury and after.

(xviii) Nothing will be *wajib* by way of atonement if an animal is injured in trying to save it and there was no intention to hunt it. For example, a pigeon was being rescued from the cat, or disentangled from the net, and it got injured or its wing was cut off no atonement will be *wajib* even if it died.

(xix) The full price of the animal will be *wajib* if its wing or leg is broken in such a way that it cannot save its life by flying or running away even if it does not die. If the *muhrim* kills it. After paying its *jaza* then a second *jaza* will be *wajib*. However, if he kills it before paying the *jaza* then the second *jaza* is not *wajib*.

(xx) If the animal disappears after sustaining an injury and it cannot be ascertained whether it is alive or has died then the full value may be paid as a precautinary measure.

(xxi) If a *muhrim* injures the animal and it dies then a *jaza* is *wajib* but if it does not die and recovers from the injury then too the *jaza* is not waived[1]; the loss sustained because of the injury must be made good.

(xxii) If the animal dies of its injury before the loss through injury is made good then the full price of the

[1] There is a difference of opinion on this point. Some say that if it recovers fully *jaza* stands waived but some others do not agree. The author of Bahr and Allama Gangohi have conteded that *jaza* is not waived.

someone or it is a camel etc. or any other lawful animal[1] then the owner also should be paid the value of the animal which has no maximum limit. Whatever the price it must be paid. If an animal that is lawful to eat has attacked, like a white antelope and the *muhrim* kills it then *jaza* will be *wajib* in any case. By beast we mean an animal that is not lawful to eat, and one that a *muhrim* is permitted to kill.

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(xii) It is not permitted to slaughter a wild duck because it is a hunt; *jaza* will be *wajib* on killing it. However, it is allowed to slaughter a domestic duck.

(xiii) A *muhrim* is allowed to kill and eat a goat that is sired by a deer.

(xiv) A *muhrim* is allowed to eat the flesh of an animal that is hunted by a *non-muhrim* outside the limits of the Haram and slaughtered too by a *non-muhrim* outside the Haram. The condition that attaches, however, is that the *muhrim* should not guide the *non-muhrim* (in the affair), help him, point out the animal, or direct him (to hunt and slaughter). If the *muhrim* has done any of these things then he is not allowed to eat it; the *non-muhrim* may eat the flesh.

(xv) If a deer or a wild animal is domesticated even then it falls under the ruling of game and a *jaza* is *wajib* on killing it and its owner will have to be compensated. On the other hand, if a camel or a domesticated animal

[1] The value of the camel is paid to the owner but there is no *jaza* because the camel is not a hunted animal. (Shayr Muhammad)

[2] When buffalo, etc are wild in any place then the ruling on hunting will apply to them, e.g. in Sudan there are wild buffaloes.

goes wild and flees away even then it will not be regarded under the ruling of hunt.

(xvi) No atonement is *wajib* if an animal dies after getting entangled in the camp crected by anyone for himself.

(xvii) If anyone injures a hunt or plucks its wings or hair but the animal does not die then he will have to compensate the owner for the loss suffered.The loss will be the difference in the value of the animal before the injury and after.

(xviii) Nothing will be *wajib* by way of atonement if an animal is injured in trying to save it and there was no intention to hunt it. For example, a pigeon was being rescued from the cat, or disentangled from the net, and it got injured or its wing was cut off no atonement will be *wajib* even if it died.

(xix) The full price of the animal will be *wajib* if its wing or leg is broken in such a way that it cannot save its life by flying or running away even if it does not die. If the *muhrim* kills it. After paying its *jaza* then a second *jaza* will be *wajib*. However, if he kills it before paying the *jaza* then the second *jaza* is not *wajib*.

(xx) If the animal disappears after sustaining an injury and it cannot be ascertained whether it is alive or has died then the full value may be paid as a precautinary measure.

(xxi) If a *muhrim* injures the animal and it dies then a *jaza* is *wajib* but if it does not die and recovers from the injury then too the *jaza* is not waived[1]; the loss sustained because of the injury must be made good.

(xxii) If the animal dies of its injury before the loss through injury is made good then the full price of the

[1] There is a difference of opinion on this point. Some say that if it recovers fully *jaza* stands waived but some others do not agree. The author of Bahr and Allama Gangohi have conteded that *jaza* is not waived.

animal must be paid-as *wajib*. However, if it dies after the *jaza* because of the injury is paid then only the loss through injury is *wajib* and the value of the animal will not be *wajib*.

(xxiii) It happens that the animal disappears after sustaining an injury or the hunter himself goes away from there. Later on, he finds the animal dead but realises that it has died of some other cause apart from the wound then he will have *jaza wajib* on him against the injury alone and the whole *jaza* will not be *wajib* however, if it has died of the wound then the entire value will be *wajib*. If it cannot be ascertained how the animal has died, because of the injury or of any other cause, then it is *wajib* to offer the full value to be on the safe side.

(xxiv) If a *non-muhrim* injures an animal that goes into the limits of Haram after sustaining the injury and there a *muhrim* or a *non-muhrim* injures it again and it dies because of both injuries then only the loss of value through injury is *wajib*. This is because the first wound was caused by a *non-muhrim* outside the limits of Haram for which no attonement is *wajib*.

(xxv) On breaking the egg of an hunted animal the value of the egg will be *wajib* provided it is not rotten. If the egg is rotten then there will be no *wajib*.

(xxvi) If one breaks the egg of the same animal and its offspring is found dead and is dead because of breaking the egg then only the value of the live offspring is *wajib* and nothing will be *wajib* against the egg. However, if it was still-born before breaking the egg then *jaza* will not be *wajib* for the egg or the offspring. If it cannot be said whether te offspring died before breaking the egg or because of the breaking of egg then, to be on the safe side, the value of the live offspring is paid.

(xxvii) If the *muhrim* picks up the egg of an hunted animal

and places it for a hen to incubate but it does not hatch as it turned rotten then *jaza* is *wajib*. If it is not a bad egg and it did hatch producing a young then there will be no *wajib*.

(xxviii) If anyone shoos away the hunted animal from its eggs and they rot then *jaza* is *wajib*.

(xxix) If anyone shears the animal of its fleece or milks it and drinks it himself then the value of the wool and milk is *wajib*.

THE *JAZA* AGAINST HUNTING.

Rulings:

(i) The *jaza* against hunting an animal is determined by two just Muslims apart from the hunter. Even one just person is enough to determine the value. The following points will be considered while determining the value.

(a) The value prevailing at the place where the game is hunted will serve as a determining factor. If the game is hunted in a jungle or a desolate place where the value cannot be guaged then the prevailing value in the nearest inhabitation will be considered as a factor to determine the value; it will be a place where the hunt may be disposed of.

(b) The place and the season will serve difinitely as a determining factor because a change in place and time will cause variation in value.

(c) Natural beauty and good things will be a factor too. Training will not be a determining factor but if it is owned then the owner will be compensated according to how much the animal was trained.

(ii) Once the value is determined then the hunter has the option to purchase *hadi* and slaughter it within the limits of Haram or buy wheat and give to every needy

animal must be paid-as *wajib*. However, if it dies after the *jaza* because of the injury is paid then only the loss through injury is *wajib* and the value of the animal will not be *wajib*.

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(xxiv) If a *non-muhrim* injures an animal that goes into the limits of Haram after sustaining the injury and there a *muhrim* or a *non-muhrim* injures it again and it dies because of both injuries then only the loss of value through injury is *wajib*. This is because the first wound was caused by a *non-muhrim* outside the limits of Haram for which no attonement is *wajib*.

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(c) Natural beauty and good things will be a factor too. Training will not be a determining factor but if it is owned then the owner will be compensated according to how much the animal was trained.

(ii) Once the value is determined then the hunter has the option to purchase *hadi* and slaughter it within the limits of Haram or buy wheat and give to every needy

person the equal of *fitrah* wherever he likes. It will not be proper if he gives less than the value of *fitrah*. Alternatively, he may Fast, one against each apportionment of grain to the needy. If there is a balance of grain lesser than the value of *fitrah* or the value of an animal is below that level then he may give if all to one needy person or Fast. In the matter of *jaza* it is also allowed to feed someone or give the value but it is not allowed to give each needy person less or more than the value of *fitrah*. If anyone gives less or more then that will be treated as an optional offering not a *wajib* discharge. As an example when the *wajib* value could be less than *fitrah* we may cite a sparrow's value.

(iii) It is also allowed to give equal to the *fitrah* to same needy person everyday.

(iv) It is not allowed to discharge the *jaza* by offering grain or its value to one's predecessors or successors (that is, parents, grand parents, or children).

(v) If anyone slaughters the *hadi* then all conditions of sacrifice will apply and he has the choice to give all its meat to one needy person or to different needy persons.

(vi) It is allowed to observe fasting in discharge of *jaza* even if one affords the *hadi* or grain. It is also allowed to combine fasting, *hadi* and grain all three in discharging *jaza* against one and the same game. For example, if the value of one game is equal to three *hadi* then he may salughter one *hadi,* offer wheat in place of another to the poor and observe fast instead of the third. Thus, if the value of one game equals two *hadi'* then he may salughter two *hadi,* or fast in place of two *hadi,* or slaughter one *hadi* and fast in place of the other or distribute grain or combine all three and give the value away.

(vii) In giving grain the value of the game is considered

and in observing fast the value of grain is heeded.

(viii) If two *muhrims* or more than two killed the game all together then full *jaza* is *wajib* on each of them and each will have to offer the value of the live animal. If all of them are *qarin* then each will have two *jaza wajib* on him because of *qiran.*

(ix) If someone hit the animal once and a second person gave it a second beating then each of them will have that much *jaza wajib* on him as his hit attracts through depreciation in value of the game and on each of them is an equal (half) division of the depreciated value of the animal.

(x) If a minor boy, an insane person or an infidel associates himself with the *muhrim* in killing the game then the entire *jaza* will be *wajib* on the *muhrim.* There will be no responsibility on the boy, the insane or the disbeliever.

(xi) If a person who is not a *muhrim* joins the *muhrim* in killing a game of the limits of the *Haram* and both of them killed the game with one beating or shooting then the entire value will be *wajib* on the *muhrim* and half of it will be *wajib* on the *non-muhrim.* If both of them gave one hit each and the hits were simultaneous then only that much *jaza* will be *wajib* on each as is equal to the loss incurred through his hit. After the *jazas* are dischrged, it will be *wajib* on the *non-muhrim* to give half the value of the injured game after it has received the two beatings. It will not be (half) the value of the intact game (that is, before it had received the impairment). As for the *muhrim,* the full value of the injured game after it had received the two blows will be *wajib* on him. The value of the impaired game will be calculated. If the blows were not simulataneous but it was the *non-muhrim* who injured the game first and the *muhrim* followed and injured it, then

the *non-muhrim* will be responsible for loss sustained by the unimpaired, healthy animal and half the value will be *wajib* on him, the value of the impaired animal after it had suffered two blows being considered. The *muhrim* will be reponsible for the loss to the game after the wounds from the beating by the *non-muhrim* in relation to the first injury, and the full value of the game after the two blows will be *wajib* on the *muhrim;* the value of the sound, unimpaired game will not be *wajib.*

(xii) If a *muhrim* kills a few games then a separate *jaza* will be *wajib* against each of them. But, if he hunts the first game with the intention to relinquish the *ihram* and then hunts the other games then only one *jaza* will be *wajib* on him.

FLUCTUATION IN VALUE OF AN ANIMAL AFTER IT IS INJURED.

Rulings:

(i) This is the case of a game of *Haram* injured by a *non-muhrim,* suppose the value of the game increases because of fattening of its body or fluctuation in market price and the animal dies because of its wounds. In this case, the value prevailing on the day of its death will have to be given and the loss sustained because of the injury will be made good considering the value at the time it received the injury. If the value decreases after the animal is injured and the animal dies of its wounds, the decrease in value due to market fluctuation or for some other reason, then the price on the day it was injured will be wajib, the loss that he has already compensated will be deducted from its price.

(ii) If a *muhrim* injures a game of the *Haram* and atones for that but the animal dies after that and its value increases because of market fluctuation or fattening of the

animal's body then he will have to give the incresed price.

(ix) If a *muhrim* does not find anything to eat while he is in a state of *ihram* except a game and a carrion and he is helpless and very worried then it is preferable to eat the carrion rather than the game; to eat a game is preferred over someone else's property and a dead humn being, and to eat a slaughtered game is preferred over a carrion. Some authorities contend that it is preferrable to eat a game than a carrion and the difference of opinion is on priority but *jaza* is wajib on eating the game.

(x) *jaza* is wajib even on hunting out of helplessness.

THE GAME OF THE HARAM.

Rulings:

(i) The hunting of an animal of the *Haram* is unlawful both for the *muhrim* and *non-muhrim.* However, it is allowed to kill those animals that *shari'ah* has named as permitted and these have been mentioned earlier.

(ii) If a *muhrim* kills a game of the *Haram* then only one *jaza* will be *wajib* because of the *ihram.* The second *jaza* because of the *Haram* will not be *wajib.* The *jaza* of the *Haram* will be merged into that.

(iii) If someone kills a trained animal (like a falcon, parakeet) owned by another person then the owner must be paid the value of the trained animal. The *jaza* of the *Haram,* however, will not allow consideration for a trained animal; only the value of the animal will be *wajib.*

(iv) If a *muhrim* or a *non-muhrim* causes the game of *hill* to enter the limits of *Haram* then that too will be regarded as a game of *Haram* and it is *wajib* to let it free. To kill it will attract *jaza* as *wajib.*

(v) If an animal is standing and all its legs are in the *Haram* or only one of them is in the *Haram* and the rest in *hill* then it will be considered as a game of *Haram.* If it

has all its legs in *hill* but the head is in *Haram* then no atonement will be *wajib* on killing it. If the animal is lying down in *hill* and one of its parts is in the *Haram* then it will also be regarded as a game of *Haram.*

(vi) If an animal is perched on a branch of a tree of the *Haram* and sits in a manner that if it falls it will drop in the *hill* then it is a game of *hill.* If it would drop in the *Haram* then it is a game of the *Haram.*

(vii) If an animal is perched on the branch a tree and the branch is in the *Haram* but roots in the *hill* then it is regarded as a game of the *Haram.*

(viii) To the atmosphere of the Haram also the rulings of Haram will apply. Thus, if anyone kills a flying bird and catches it in the air then too *jaza* is *wajib.*

(ix) If a deer is frightened out of the limits of Haram and she gave birth to her offspring outside the *Haram* and then both of them die then compensation for both should be given. If the deer gave birth to her offspring after the compensation is paid for her then it will not be *wajib* for the offspring. It is *wajib* to bring it back to the *Haram.*

(x) If an animal comes out of its own from the *Haram* into the *hill* then it is allowed to nab it but if it is sent out of the *Haram* by someone and it has not come out by itself then it is not lawful to catch it.

(xi) If an animal of the *hill* enters the limits of the *Haram* on its own or is sent there by a *muhrim* or a *non-muhrim* then it has become an animal of the *Haram* whether it belongs to anyone or not.

(xii) If a *non-muhrim* traps a game of the *Haram* and gives it to someone else who is also a *non-muhrim* and he gives it away to a third *non-muhrim* who slaughters it then the full value of the animal is *wajib* on each of them.

(xiii) If anyone puts a dog in the limits of the *Haram* on a wolf but the dog kills a game, or he sets a trap for a wolf

but an animal entangles itself in it and dies, then no *jaza* will be *wajib* against that. In the sameway, if he sets a camp but a game gets netted into its rope, or, if he digs a well within his land for water but a game falls into it then no *jaza* is *wajib* against that.

(xiv) If the young of a game are in the limits of the *Haram* while the game itself is in the *hill* and a *non-muhrim* traps the game and it dies while yet in the *hill* and its young die in the *Haram* then the compensation for the young alone will be necessary not for their mother.

(xv) There are some birds in the house of a *muhrim* and he goes out to Mina or somewhere else shutting the door behind him; the birds are locked in and die of thirst *jaza* will be *wajib* against that.

(xvi) If two *non-muhrim* persons eats together a game of the Haram then the value of only one animal is *wajib* on both of them.

ENTRAPING A GAME AND LETTING IT OFF.

Rulings:

(i) A game is awarded protection in three ways and it is disallowed to hunt it.

(a) The hunter is a muhrim.
(b) The hunter is in the *Haram.*
(c) The game is in the Haram.

(ii) If a *muhrim* while he has assumed the *ihram* traps a game within the *hill*, or, a *non-muhrim* traps it within the *Haram* then he will not be its owner and he must set it free whether the game is in his hands, in a cage or in the house. If he does not set it free and it dies then *jaza* is *wajib.*

(iii) If a *muhrim* traps a game and another *muhrim* gets him to set it free then there will be no obligation on either of them. If the other kills the game, however, then a full

has all its legs in *hill* but the head is in *Haram* then no atonement will be *wajib* on killing it. If the animal is lying down in *hill* and one of its parts is in the *Haram* then it will also be regarded as a game of *Haram.*

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jaza is *wajib* on each of them and the first who had caught the animal may get his *jaza* paid by the other who has killed the game if the settlement is in value but if it is through Fasting then he cannot get the other to meet his obligation. If the one who has killed the animal is a minor, an insane or an unbeliever then only the one who had nabbed the animal will give the *jaza* and not the killer. the first person will get the second to pay its value. If an animal kills the game after it is trapped then *jaza* is *wajib* on the one who traps it and he will not be able to claim it from anyone.

(iv) If anyone catches a game in the *hill* while he has not assumed the *ihram* but after that assumes the *ihram* then the game remains his property. It will not cease to be in his ownership because of the ihram. However, if he holds it in his hands and chooses not to lose it then he may place it in a safe place. If he does not release it and it dies then *jaza* will be *wajib.*

(v) When a *muhrim* or a *non-muhrim* enters the limits of the *Haram* while he has a game in his hands then it is *wajib* for him to release it. If a *muhrim* has it at his home or in a cage then it is not *wajib* to release it.

(vi) If anyone has a falcon or any other bird of prey with him that he releases on entering the *Haram* but that bird of prey kills a pigeon of the Haram then nothing will be *wajib* on the one who releases it. Unless he had released it with the specific purpose of killing a game in which case *jaza* will be *wajib* on him against that.

TO CHOP THE TREES OF HARAM AND CUT ITS GRASS.

Rulings:

(i) In terms of offences against the *ihram* or the *Haram* (Jinayat), the trees and grass of the Haram are of

four types:

(a) The vegetation and plants normally sowed by people and anyone may have cultivated them in the *Haram* (like wheat, barley etc).

(b) Those that someone might have planted but are not normally sowed like peelu (a tree from whose branches siwak is made).

(c) Those that are naturally grown and are of the type that people normally grow.

(d) Those that are naturally grown but are not normally grown such as acacia.

No *jaza* will be *wajib* on cutting the trees or shrubs of the first three types against the action in the *Haram.* It is permitted to cut them, uproot them and use them; however, if they belong to someone then it is *wajib* to compensate him with their price. It is unlawful both for the *muhrim* and *non-muhrim* to cut or uproot the fourth type whether they are on someone else's land or on an unowned land; however, it is allowed to cut dry trees, and to cut lemon grass is also proper. It is a sweet smelling grass that is used for roof and graves.

(ii) The price of the grass will be wajib on cutting the grass of Haram.

(iii) It is allowed to cut truffle and dry grass or dry tree or broken down tree or grass and lemon grass whether moist or dry.

(iv) If cutting leaves of a tree will not harm the tree then it is allowed to do so otherwise it is disallowed.

(v) When *jaza* is *wajib* and the tree belongs to someone --- that is, it grows on someone's land --- then twofold value is *wajib* once because of the seed in Haram and the second to be given to the owner. If the owner himself cuts it then he will be reponsible for one value --- *wajib* because of the act in *Haram.*

jaza is *wajib* on each of them and the first who had caught the animal may get his *jaza* paid by the other who has killed the game if the settlement is in value but if it is through Fasting then he cannot get the other to meet his obligation. If the one who has killed the animal is a minor, an insane or an unbeliever then only the one who had nabbed the animal will give the *jaza* and not the killer. the first person will get the second to pay its value. If an animal kills the game after it is trapped then *jaza* is *wajib* on the one who traps it and he will not be able to claim it from anyone.

(iv) If anyone catches a game in the *hill* while he has not assumed the *ihram* but after that assumes the *ihram* then the game remains his property. It will not cease to be in his ownership because of the ihram. However, if he holds it in his hands and chooses not to lose it then he may place it in a safe place. If he does not release it and it dies then *jaza* will be *wajib*.

(v) When a *muhrim* or a *non-muhrim* enters the limits of the *Haram* while he has a game in his hands then it is *wajib* for him to release it. If a *muhrim* has it at his home or in a cage then it is not *wajib* to release it.

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four types:

(a) The vegetation and plants normally sowed by people and anyone may have cultivated them in the *Haram* (like wheat, barley etc).

(b) Those that someone might have planted but are not normally sowed like peelu (a tree from whose branches siwak is made).

(c) Those that are naturally grown and are of the type that people normally grow.

(d) Those that are naturally grown but are not normally grown such as acacia.

No *jaza* will be *wajib* on cutting the trees or shrubs of the first three types against the action in the *Haram.* It is permitted to cut them, uproot them and use them; however, if they belong to someone then it is *wajib* to compensate him with their price. It is unlawful both for the *muhrim* and *non-muhrim* to cut or uproot the fourth type whether they are on someone else's land or on an unowned land; however, it is allowed to cut dry trees, and to cut lemon grass is also proper. It is a sweet smelling grass that is used for roof and graves.

(ii) The price of the grass will be wajib on cutting the grass of Haram.

(iii) It is allowed to cut truffle and dry grass or dry tree or broken down tree or grass and lemon grass whether moist or dry.

(iv) If cutting leaves of a tree will not harm the tree then it is allowed to do so otherwise it is disallowed.

(v) When *jaza* is *wajib* and the tree belongs to someone --- that is, it grows on someone's land --- then twofold value is *wajib* once because of the seed in Haram and the second to be given to the owner. If the owner himself cuts it then he will be reponsible for one value --- *wajib* because of the act in *Haram.*

(vi) It is allowed to cut down a fruit bearing tree even if it is wild but the permission of its owner must be obtained if it is on his land.

(vii) Nothing is *wajib* if grass is cut or wood clipped for raising a camp, by digging for an oven or stove or because of riding or walking over it.

(viii) The position of a tree is decided according to its roots. If its root is in *Haram* while the branches are over the *hill* then the tree is said to be in the limits of *Haram.* If its root is on the side of the *hill* while the branches are over the *Haram* the tree is regardd as in *hill.* If the root of a tree is part in *hill* and part in *Haram* then too it is supposed to be within the *Haram.*

(ix) Grain may be bought for the value of the tree or grass and given in *sadaqah* and half a *sa'* of wheat may be given to the needy any where. Or, if *hadi* can be bought against this value then it may be slaughtered. Once the compensation is paid the grass and wood come into the ownership of the one who had cut them and he is allowed to use them but it is *makruh* nearer to unlawfulness to sell them. However, it is not *makruh* for the buyer to buy them. If they have been sold then the price must be given away in *sadaqah;* it is *wajib* to do so.

(x) It is not allowed to use the *siwak* of the moist trees of *Haram.*

(xi) It is equally unlawful for a *muhrim* and a *non-muhrim* to pull out the grass of *Haram* or its tree; there is a *jaza* on both against that. If two *muhrims* chop one tree together then only one value will be *wajib* on both of them. Similary, only one *jaza* will fall on the *qarin.* There will be nothing *wajib* on account of the tree of *Haram.*

(xii) It is not allowed to Fast in redeeming *jaza* against trees.

(xiii) If the grass regrows as it was before it was cut then the *jaza* is waived but if it is lesser than before then the loss will have to be compensated. If the roots dry up completely then the price will be *wajib.*

(xiv) It is also unlawful to cut thorns but no compensation is *wajib* because of that.

CONDITIONS OF EXPIATIONS

Three things are *wajib* in the *jaza* and atonement of *jinayat* : *dum dadaqah* or Fasting. We describe the conditions against which each of these is discharhed.

CONDITION ON WHICH DUM IS VALIDLY DISCHARGED

Dum is discharged on these conditions:

(i) The animal is owned. If anyone slaughters someone else's goat and its owner gives his permission afterwards, or if anyone gives the compensation to the owner after slaughtering the animal and then becomes its owner then *dum* is not fulfilled.

(ii) The animal must be one that is suitable for sacrifice (such as, cow, buffalo, camel, goat, sheep, ram, etc.) If it is some other kind then it is not allowed.

(iii) The animal must be free from the defects that disqualify one from being sacrificed (on " Eid, Hajj, etc).

(iv) A camel must be full five years old, a cow or buffalo two years, a goat one year old, a sheep or ram so well-developed six-month old that to an on-looker it seems to be a year old.

(v) *Bismillah* must be recited.

(vi) It must be slaughtered. If anyone gives the live animal it will not be proper. If it is given to a poor man who is appointed an agent for the slaughter than it is

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(v) *Bismillah* must be recited.

(vi) It must be slaughtered. If anyone gives the live animal it will not be proper. If it is given to a poor man who is appointed an agent for the slaughter than it is

allowed[1].

(vii) The animal must be slaughtered after an offence (Jinayah) is committed.

(viii) The animal must be slaughtered in the *Haram.*

(ix) The person who slaughters the animal must be Muslim or of the people of the Book.

(x) If a poor man is there the meat of the *sadaqah* should be given to him and one should not eat it oneself. If there is no poor person available then it is enough to leave it there after slaughtering the animal.

(xi) One should not destroy or waste the flesh oneself after slaughtering the animal. If he wastes it or sells it then the value must be made good and the poor will be entitled to it as a *wajib.* If after it is slaughtered the meat is lost, say to a thief, then there will be no compensation but if it is lost or destroyed before it can be slaughtered then it is *wajib* to make a second sacrifice. However, if anyone himself destroys the meat after slaughter against *dum* of *qiran* or *dum* of *tumatta'* and optional *hadi* then no atonement is *wajib.*

(xii) If poor people are there then one must give the meat to them. If he gives the meat to his predecessors or successors, slave, spouse or Hashmis then he will have to pay its value and it is not allowed to give the meat of *dum* to an unbeliever (even if he is a zimmi).

(xiii) The intention must be formed before fulfilling the *dum.*

(xiv) Such a person must not be associated (in the sacrifice) who does not join in for reward or nearness.

(xv) It is a condition that *dum* against *tamatta'* and *qiran* must be observed in the days of sacrifice.In observing other *dums* it is not a condition.

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[1] The poor man is given the animal for sacrifice and told that after slaughter the slaughtered animal is his then it is allowed, if he is given ownership beforehand then it is disallowed.

SUPPLEMENTARY NOTE:

There is no condition as to how many poor prople are attended to in offering *dum.* The common notion that seven poor people must be offered the *dum* between them is erroneous and baseless. It is permitted if one needy man is given all the offering at one time. The meat of *dum* may be given to any poor man. It is not a condition that the poor man be from the *Haram;* neihter is it a condition that the *sadaqah* be made within the Haram. Thus, if anyone distributes to the poor outside the limits of *Haram* then too it is allowed. The only condition is that the animal be slaughtered in the limits of the *Haram.* Nevertheless it is better to give to the poor within the *Haram* but if the other poor people are more needy than those of the Haram then it is better to give them.

Rulings:

It is not allowed to give the value instead of *dum.* However, if anyone partakes of a *dum* of which he is not allowed to eat, or wastes it then it is *wajib* to give *sadaqah* the value of the *wajib* to give *sadaqah* the value of the eaten portion or the wasted portion.

Rule:

In the issues of Hajj whenever *dum* is mentioned absolutely then a goat is meant.

CONDITIONS ON WHICH SADAQAH IS FULFILLED.

There are nine conditions for *sadaqah* to be correctly fulfilled.

(i) *Sadaqah* will not be proper if not given in due measure. The measure is half a *sa'* of wheat, wheat flour, parched wheat flour, or one *sa'* of barley, barley flour,

parched barley flour, or one *sa'* dates or raisins. Any measure lesser than that is not permitted. A *sa'* is about three and a half seers.

(ii) It is a condition that it should be from one of these four kinds namely, wheat, barley, dates and raisin on the basis of the named measure. It is not allowed to give any other kind by measure. They may be given by value. For instance, it will be *wajib* when giving rice to give so much rice as equals the value of half a *sa'* wheat or one *sa'* barley. The same rule applies to corn, millet, gram, etc. Value will apply also when giving bread (even wheat-bread) and cheese. Cash may also be given in terms of the value (of wheat, barley) and it is better to give cash.

(iii) Each poor man must not be given less than half a sa' wheat as against *fitrah* that is permitted to divide half a sa' among few poor people. If cash is paid even then each poor man must be paid not less than the value of half a sa'. However, if the *sadaqah* that has been *wajib* on any one is less than half a sa' then it is allowed to give that much to a poor person.

(iv) *Sadaqah* must be given to one who is entitled to receive it. It should not be given to a sahib nisab (the owner of minimum amount of property liable to payment of *zakah*), one's own slave, a Hashmi, or an unbeliever who is at war or who is a zimmi. It is allowed to give it to a traveller, one engaged in *jihad* or unable to perform Hajj. It is disallowed to give it to one's predecessor's successors or spouse. One is allowed to give it to one's brother, sister, uncle or aunt. If anyone gives it to a person trusting him to be entitled but learns later that he was not entitled to receive it then, according to a correct interpretation, the *sadaqah* is properly fulfilled - unless if that man turns out to be a slave of the giver, in which case the *sadaqah* is not fulfilled.

(v) If anyone feeds a poor man taking advantage of the permission to do so then the poor man should be capable of eating to a full stomach twice a day. It is also enough to feed a child approaching adulthood, It is not enough to feed a minor child not yet near adulthood.

(vi) If anyone feeds a poor because of the permission to do so then it is also a condition that he feed him twice, morning and evening, or for two days in the morning, or two days in the evening. It is necessary to feed him twice and not allowed to feed him only once.

(vii) It is a condition that the poor be fed both times to a full stomach. If anyone had eaten already but joined to eat then it is not enough that he eats. The measure is not quantity of food eaten but eating to a full stomach. If the food is lesser than the *wajib* quantity but everyone had his fill then it is proper, but, if everyone did not eat to a full stomach then it is not proper even though the quantity was the level of *wajib*. It is necesary to have so much more food that the poor eat to a full somach. If anyone feeds only one time to a full stomach and gives the value at the second time or one-fourth sa' then it is allowed.

(viii) The intention to make the atonement must be formed at the time of making the atonement. If anyone does not make the intention while giving but had an intention to do so before giving or has one after giving then the atonement is not in order.

IMPLEMENTATION: It is not a condition that stew or curry be served with wheat-bread but it is *mustahabb.* There is a difference of opinion on serving stew with barley-bread, etc.; therefore, it is better to be on the safe side and serve it with barley-bread, etc. It is not a condition that there may be different needy people who are served. It is allowed to feed only one needy person

for six days the food of six needy people; that is, half a *sa'* every day. However, if anyone feeds only one poor man the food of all the needy people on only one day, that is, three *sa',* then it will count as only one day's feeding; if he gives all that to two poor people then it will count as two needy person's feeding and he will have to feed the rest.

Rule:

In the rulings on Hajj wherever an absolute reference is made to *sadaqah* it means half a *sa'* of wheat or one *sa'* of barley etc. or the value thereof. If it is not an absolute reference then only that much is *wajib* as is stated there.

THE CONDITIONS OF FASTING.

If anyone fasts in discharging *jaza* then there are five consitions that must be met to make it proper.

(i) Specific intention be formed to offer the *jaza.*

(ii) The intention must be formed at night. If anyone forms the intention after dawn then the fast will not be enough to discharge *jaza.*

(iii) The intention must be formed particularly to make the atonement. If anyone made the intention only to Fast, or to observe an optional Fast or to fulfil any other *wajib* then the *jaza* is not fulfilled.

(iv) One must specify against what he observes the fast, for instance, *dum* aginst *tamatta',* shaving the head etc.

(v) The fast must be observed on any day apart from the month of Ramadan, the "Eid-ul-Fitr", the *ayyam tashriq* (tenth to thirteenth of Zul Hajjah) and if he onserves the fast on any of these days then it is wajib for him to keep them again.

It is not a condition that fasts against *jaza* be observed in succession although it is better to do so. Also, it

is not a condition that one fast within the Haram or in a state of *ihram;* however, three fasts for *qiran* are to be observed in the month of Hajj after relinquishing the *ihram* of Hajj and *Umrah* and three fasts of *tamatta'* after relinquishing the *ihram* of Umrah and this condition was mentioned while discussing *qiran* and *tamatta'".*

TO OBSERVE TWO HAJJ OR TWO UMRAHS TOGETHER.

Rulings:

It is not allowed to observe two Hajj or two Umrahs by assuming the *ihram* with that intention or by going through their rites in that manner. However, if anyone does that and combines two Hajj or Umrahs then he will be responsible to observe both the pilgrimages but, since he is not allowed to go through the rites of both, it is *wajib* to give up one; and the (second) Hajj should be redeemed the following year. As for Umrah, the (second) Umrah should be redeemed after performing the first. *Dum* will be *wajib* because of giving up one of the two pilgrimages, Hajj or Umrah. We discuss these things in detail in the following lines.

Assuming two Ihrams of Hajj at one time.

Rulings:

(i) If anyone assumes the *ihram* for Hajj[1] twice or assumes it for a Hajj and then assumes it again fora second Hajj and there is yet time for *wuquf* at *'Arafah* then he becomes bound by both the *ihrams.* However, in the first case (assuming both *ihram* together) anyone of the two *ihrams* is discharged and in the second instance (assuming

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It is not allowed to observe two Hajj or two Umrahs by assuming the *ihram* with that intention or by going through their rites in that manner. However, if anyone does that and combines two Hajj or Umrahs then he will be responsible to observe both the pilgrimages but, since he is not allowed to go through the rites of both, it is *wajib* to give up one; and the (second) Hajj should be redeemed the following year. As for Umrah, the (second) Umrah should be redeemed after performing the first. *Dum* will be *wajib* because of giving up one of the two pilgrimages, Hajj or Umrah. We discuss these things in detail in the following lines.

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one *ihram* after the other), the second *ihram* is discarded. The rule about discarding one *ihram* will apply when the pilgrim begins his journey to Makkah. If, however, he does not begin his trek to Makkah but stays on a few days after assuming the *ihram* and even before he commences his journey he commits a *jinayah* or is barred from performing the Hajj then two *dums* will be *wajib* on him.

This is because he has two *ihrams* on him. If, before departing for Makkah, he has sex with his wife then three *dums* will be *wajib* on him, one for giving up the *ihram* and two because of having conjugal relation; further, in this case, it is not necessary to form an intention for discarding one *ihram* but when he begins his journey to Makkah the ruling of giving up one *ihram* is implemented without his forming the intention.

(ii) It is *wajib* on the pilgrim to redeem the year following the Hajj whose *ihram* he discards and to perform an Umrah and offer a *tawaf* because of casting aside the *ihram.*

(iii) If anyone who has assumed the *ihram* of Hajj observes *wuquf* at *'Arafah* and shaves his head on the tenth, the day of sacrifice (*yaum nahr*) and then assumes *ihram* for a second Hajj[1] then it becomes binding on him to perform the second Hajj. He must continue to remain a *muhrim* until the following year when he will perform the Hajj. In this situation he will not have a *dum wajib* on him against combining two *ihrams* or casting aside any one of them because there is no combining or casting aside of the *ihrams.* However, if he assumes the second *tawaf* before shaving his head then while it is binding to perform the second Hajj in the year following yet two *dums* will be *wajib* on him. One of the dums will be

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against combining two *ihrams* together and the other against violating the restrictions of the *ihram* (committing *jinayah*) if he shaves his head to comply with the requirements of the first *ihram* and if he does not shave it until the next Hajj then for delaying compliance. If he shaves his head after the days of sacrifice then three *dums* will be wajib on him one, for combining two *ihrams;* two, against committing *jinayah* on the second *ihram;* and, three, against delay in shaving the head from its apointed time.

(iv) If anyone has assumed the *ihram* of Hajj but misses his Hajj and then assumes a second *ihram* then he must cast off the second *ihram.* One *dum* will fall on him because of the discarding and it will be *wajib* on him to perform two Hajj and one Umrah. He may observe the rites of Umrah while the *ihram* of the first Hajj is on him and then relinquish it[1] .

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Rulings:

(i) The possibilities of adoption of two *ihrams* for Umrah and the rulings thereon are similar to the *ihram* of two Hajj (as to the bindings they impose, their giving up and the time when they are given up, etc.).

(ii) If anyone assumes *ihrams* for two Umrahs together, or assumes *ihram* for one Umrah but before accomplishing its *sa'i* he assumes *ihram* for the second Umrah then it is binding on him to perform both the Umrahs. In the first case,[2] any one of them will be given up without

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[1] That is, when shaving the head he may form the intention to discard the *ihram* of Hajj. (Shayr Muhammad)

[2] The manner of casting aside will be to be together and in following up to walk towards Makkah before *tawaf* without forming intention or to walk towards *Safa* after *tawaf* but before *sa'i* without forming intention.

specifying which one. In the second case, the second Umrah will be given up and, because of the giving up, a *dum* will be necessary; the discarded Umrah will have to be redeemed whenever he can do it. In the event, he assumes the *ihram* of the second Umrah after performing *sa'i* of the first but before shaving his head then the second Umrah is binding on him and he must not give up either of them; one *dum* will be *wajib* against the combining of the two Umrahs. Now, if he shaves his head to relinquish the first Umrah before getting through the rites of the second then a second *dum* will be *wajib* against committing *jinayah* on the second ihram. However, if he puts off the shaving of head until he has fully performed the second Umrah then the second *dum* will not be *wajib* on him, only one *dum* against combining two Umrahs will be necessary.

COMBINING HAJJ AND UMRAH.

Rulings:

(i) To assumes the *ihram* for Hajj and Umrah at on time, that is, to observe *qiran,* is *musnun* for an *Aafaqi* (one who lives outside the *miqat*). Rather, it is better for him than *ifrad* and *tamatta'*. As for the people of Makkah and of *miqat*, it is *makruh* for them to observe it. If a man of Makkah or one of *miqat* combines the two then he must give up Umrah and perform Hajj.

(ii) There are two ways to combine Hajj and Umrah. One of them is to assume the *ihram* for Umrah and then, before performing the *tawaf* of Umrah or afterwards before relinquishing the *ihram,* to assume the *ihram* of Hajj. The second way is to first assume the *ihram* of Umrah and then, before performing *tawaf qudum* or after that, assume the *ihram* of Hajj too.The first method is proper for the *Aafaqi* without any qualifications; rather it is *mustahabb* but *makruh* for the people of Makkah and the second is

makruh for both and very bad for the people of Makkah.

ASSUMING THE *IHRAM* OF HAJJ WHILE THE *IHRAM* OF UMRAH IS ASSUMED.

Ruling:

If an *Aafaqi* assumes the *ihram* for Umrah and before going through most of the circuits of the *tawaf,* he assumes the *ihram* for Hajj then it is *qiran* that he observes. The *dum* of *qiran* is *wajib* on him. If, after observing most of the circuits of Umrah in the month of Hajj, he performs Hajj that very year without returning to his homeland then that is *tamatta'*. Then, if he does not perform Hajj that very year or, if he does perform it but, meanwhile, pays a visit to his homeland then his observance is *ifrad*[1]. If a Makkan assumes the *ihram* of Hajj before observing the *tawaf* of Umrah[2] then he may give up the Umrah and offer a *dum* against that. If he observes both then they will have been performed but a *dum* will be *wajib* because of combining the two. If a Makkan assumes the *ihram* of Hajj after observing four or less than four circuits of the *tawaf* of Umrah then he must give up the Hajj;[3] he has a *dum wajib* on him and he will have to redeem the Hajj and an Umrah. If he performs Hajj that very year after accomplishing the Umrah then it will not be *wajib* on him to redeem the Umrah. However, if he observes both Hajj and Umrah then while that is proper it is bad and *dum* is *wajib* because of combining the two[4].

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[1] *Ifrad* is observed if he goes to his homeland after fully relinquishing the *ihram* of Umrah otherwise it will be *tamatta'*. e.g. he omits shaving the head after Umrah then it is *tamatta'*.

[2] He may discard the rites of Umrah and when he observes *wuquf* at *'Arafah* after *zawal* the Umrah will stand void without forming an intention.

[3] When he shaves the head after performing Umrah he may form the intention to give up Hajj and this is the only way to relinquish the *ihram.* (Shayr Muhammad)

[4] This is *dum jabar* not *tamatta'* (Shayr Muhammad).

ASSUMING THE *IHRAM* OF UMRAH WHILE THE *IHRAM* OF HAJJ IS ASSUMED ALREADY.

Rulings:

(i) If a man of Makkah assumes the *ihram* of Hajj and after that he assumes the *ihram* of Umrah then he must abandon the *ihram* of Umrah; it is *wajib* for him to abandon it. If he does not discard the *ihram* of Umrah but goes on with it then while his Umrah is deemed to have been performed yet a *dum* is *wajib* on him.

(ii) If an *Aafaqi* assumes the *ihram* of Hajj first and after that he assumes the *ihram* of Umrah then he is a *qarin* if he has adopted the *ihram* before beginning the *tawaf qudum*. The *dum* of *qiran* is *wajib* on him; but it is bad to assume the *ihram* in this manner. If, on the other hand, he assumes the *ihram* of Umrah after beginning the *tawaf qudum* or after performing it fully then too he is a *qarin* but it is very bad to do so and it is *mutahab* that he abandon the Umrah.

(iii) If anyone assumes the *ihram* of Umrah during the *ayyam nahr* (the days of sacrifice) or the *ayyam tashriq* (the days of drying up, 10th to 13th Zul Hajjah) before or after shaving the head in the *ihram* of Hajj then it is *wajib* that he give up the Umrah. It is also *wajib* that he offer *dum* and redeem the Umrah. If he does not give up the Umrah then while his Umrah is deemed discharged in both situations yet he will have the *dum wajib* on him for combining the two pilgrimages.

(iv) Whenever in these rulings it is held that the pilgrim must discard (abandon or give up or cast aside) Hajj or Umrah, it is necessary to form an intention to discard then. In two situations, however, forming of intention is not necessary and they will stand discarded without forming an intention. The first is when anyone assumes the *ihram* for Hajj twice before accomplishing the *wuquf* at *'Arafah*.

The second is when one assumes the *ihram* for a second Umrah before he has performed *sa'i* of the first Umrah. In both these situations when the *muhrim* goes towards Makkah one of the two *ihrams* stands cast off without his forming an intention to do so.

TO ANNUL THE *IHRAM* OF HAJJ OR UMRAH.

Rulings:

Once the *ihram* of Hajj or Umrah is assumed, it is not allowed to rescind or annul it. To annul the *ihram* of Hajj is to change one's mind about performing Hajj after assuming its *ihram* and to abandon its rites and observe the rites of Umrah instead and treat the *ihram* of Hajj as one of Umrah or, to assume the *ihram* of Umrah and then rescind it by giving up the intention to perform Umrah and to treat its *ihram* as one of Hajj and not observe the rites of Umrah.

BEING HINDERED FROM PERFORMING HAJJ BY ENEMY, SAVAGE BEAST OR ILLNESS

Ihsar means 'to prevent' to imprison'. In *shariah* it means to be hindered after having assumed the *ihram* of Hajj or Umrah from observing the *wuquf* at *'Arafah* or the *tawaf* (or both) or the rites of *Umrah* (only tawaf) by an enemy, savage beast or illness. The person who is hindered is called a *muhsir*, the one who is prevented.

Rulings:

(i) If a *qarin* or *mufrid* is able to perform *tawaf* or obseve *wuquf*, one of these, then he is not a *muhsir*. If he has observed the *wuquf* at *'Arafah* but prevented from performing *tawaf ziyarah* then his Hajj is deemed to have been performed. He may shave his head and relinquish the *ihram*. However, as long as he does not perform *tawaf ziy-*

arah his wife will not be lawful to him. He may perform *tawaf ziyarah* whenever he likes but if he performs it after the days of sacrifice then one *dum* will be *wajib* for the delay. If the pilgrim is stopped from observing *wuquf* at *'Arafah* then he must wait as long as there is the time of Hajj. As the time passes away then he may observe the rites of Umrah and relinquish his *ihram.*

(ii) If a *muhrim* encounters an obstacle at Makkah itself and he is hindered both from observing *wuquf* at *'Arafah* and performing *tawaf ziyarah* then he too is a *muhsir.* If he is prevented from only one thing then he is not a *muhsir* because if he is stopped from doing *wuquf,* he may perform Umrah and relinquish the *ihram* and if he is prevented from going through *tawaf ziyarah* then he can perform this *tawaf* anytime during the rest of his life except that *dum* is *wajib* if he delays it beyond *ayyam nahr* (days of sacrifice).

(iii) These are the obstacles that creat an *Ihsar.* The pilgrim is known as a *muhsir* if he faces any of these.

(a) An enemy --- Muslim or non-muslim --- debars him from observing it.

(b) There is such a savage beast against which he cannot defend himself.

(c) He is imprisoned or the king deters him from proceeding ahead.

(d) He fractures his bone or becomes lame to such on extent that he cannot walk.

(e) He fears that his illness will intensify if he journeys whether it is on his own that he fears or a Muslim pious doctor advices him so.

(f) The *mahram* or husband of a woman dies during the journey at a "distance of journey " from Makkah; or, at the very beginning after assuming the *ihram* her mahram or husband is unavailable when the distance from

Makkah is equal to three day's travel or more than that (this is the "distance of journey" referred to in these lines).

(g) The expenses of the journey are exhausted (stolen, misplaced, lost, etc).

(h) The pilgrim beast dies. However, if the pilgrim is able to walk then he is not a *muhsir* unless in spite of being able he fears being incapacitated.

(i) He is unable to walk and cannot afford a means of conveyance and only has the expenses of the journey.

(j) He forgets the route to Makkah or to *'Arafah* (or, is lost).

(k) A husband forbids his wife from performing an optional Hajj or a Umrah while she has assumed the *ihram* without his permission. In the same way, a master may frustrate his slave, male or female, from these pilgrimages.

(l) A woman is precluded by an *iddah* that becomes *wajib* on her after she has assumed the *ihram,* even though she has a mahram to accompany her. If a man or a woman encounters one of these twelve obstacles after he or she has assumed the *ihram* and before the *wuquf* at *'Arafah* then he or she is a *muhsir*; if an obstacle is faced after *wuquf* at *'Arafah* then he or she is not a *muhsir* in the eyes of *Shari'ah.*

INJUNCTIONS FOR A MUHSIR.

(i) If anyone becomes a *muhsir* in the eyes of *Shari'ah* because of any one of the foregoing obstacles then he may either wait for the disappearance of the obstacle and once the hindrance is over and, if there is yet time, he may perform Hajj otherwise he may perform Umrah and relinquish the *ihram.* If he finds it difficult to wait and wishes to relinquish the *ihram* soon and the *ihram* over

him is for Hajj alone or Umrah alone then he should send the *dum* or its price through someone to the Haram and ask him to salughter it there on his hehalf specifying the time and date of the slaughter. Meanwhile, he may stay where he is stopped, return to his home or go anywhere else.

(ii) It is not a condition that the *muhsir* when he relinquishes his *ihram* must shave his head or cut them. He may only come out of the state of *ihram* on the day at the time specified for the slaughter of the animal[1]. However, it is good to shave the head too. If the *muhsir* is a *qarin* then it is *wajib* on him to slaughter two *dums,* one against the *ihram* of Hajj and the other against the *ihram* of Umrah and it is not a condition that he specify which *dum* is for what-though it is better. If a *qarin* slaughters only one *dum* then his *ihram* will not be relinquished until he has the second *dum* slaughtered because a *qarin* becomes halal from (relinquishes) the two *ihrams* at one time.

(iii) If he relinquishes the *ihram* before the fixed time through doing anything that violates the restrictions of the *ihram* (or the Haram) (*jinayah*) or he learns that the slaughter did not take place in the Haram but took place in the *hill* then an atonement for *jinayah* is *wajib.* If the *jinayah* is recurring then the atonement wil also be repeated (for each offence).

(iv) If the person with whom the time of slaughter is agreed slaughters the animal a day or two prior to the

[1] This is what " *Aamah Fuqaha* has written but the author of *Lubab* has written that the pilgrim will not come out of the *ihram* simply by the slaughter of the animal unless he does something that is not allowed to a *muhrim* even if it is something other than shaving the head. Because *Rad ul Mukhtar* and *Ghaniyah* have disagreed with the author of *Lubab,* and *Zabdah al Manasik* also suggests slaughtering alone as a mode of relinquishing the *ihram,* therefore, it is a practice that one comes out of the *ihram* through slaughtering a *dum.*

agreed time then it is correct for the *muhsir* to relinquish the *ihram* on that basis. However, if he slaughters it later than the specified time then it is not proper for the *muhsir* to come out of the *ihram* on that basis.

(v) It is not a condition that the *dum* against *Ihsar* be slaughtered during the days of sacrifice. It is a condition to sacrifice it wihtin the limits of the Haram. If it is realised after the slaughter that this was done in the *hill* not the Haram then the *dum* will have to be re-offered within the Haram[1].

[1] However, if anyone is halted at a place from where *dum* cannot be consigned then there is only one possibility of slaughtering *hadi* outside the Haram and relinquishing the *ihram,* like when an authority bars a ship from proceeding forward and the pilgrims are restricted within it. This single possibility is seen in the following passage. We find in " *Ain ul Hadaya*, a translation of *Hadayah,* that the Ulama of the Hanafi school of thought have contended that *Hudaybah* is part *hill* and part Haram. The Prophet had perhaps slaughtered the animal in the Haram section. The other contention is that the idolators had prevented the *hadi* itself. Allah has said { They are the ones who disbelieved and barred you from the Sacred mosque --- and the offering withheld from reaching its place of sacrifice. *al-Fath,* 48:25} They did not allow the *hadi* from reaching its place of sacrifice. It is stated in *Mabsut* that the Prophet ﷺ slaughtered the animal within the hill because he could not find anyone who would carry it to the Haram and this concession was allowed to the Prophet particularly. (The translator of *Hadayah* says) . Accordingly, if anyone cannot find someone to slaughter the *dum* then it will be proper for him to slaughter it where he is held down. If it cannot be taken or there is no one to carry it or do it for him then there is no alternative for that. There is an opening, therefore, because of necessity or restriction. According to Imam Shafa'i there is an absolute permission to do so. Thus, we find support through this agreement in ideas. This allows an opening for the *muhsir* in a ship too. If there is a severe problem of this type in this age then there is a way out provided the scholars allow it and give it a place in this book. (Shayr Muhammad).

WHEN THE *IHSAR* ENDS, IT IS WAJIB TO REDEEM THE HAJJ OR UMRAH.

Rulings:

(i) When the *dum* is slaughtered and the *muhsir* relinguishes his *ihram* then it is *wajib* for him to redeem the pilgrimage whose *ihram* he has relinquished once the hindrance is removed from him. If he had removed the *ihram* of Hajj then while redeeming it, it is *wajib* to perform a Hajj and an Umrah provided the time of Hajj had expired when he had relinquished the *ihram* and he could not have performed Hajj in the year he was prevented. If the time of Hajj has not yet expired and he re-assumes the *ihram* and performs Hajj that very year then he need not form an intention of redeeming the Hajj and it will not be *wajib* to perform the Umrah. Further (secondly), if he had removed the *ihram* for *qiran* then he will have *wajib* on him to redeem a Hajj and perform two Umrahs. It is open to him to observe *qiran* and therefore an Umrah, or a Hajj by itself and two Umrahs by themselves; this also applies if he could not observe *qiran* in the very year he was prevented. If he can observe it that very year then only the Umrah of *qiran* will be *wajib*[1]. The second Umrah because of redeeming is not *wajib*. Further (thirdly), if the *ihram* that he had removed was for Umrah then he only has to perform one Umrah. He may perform it whenever he likes.

(ii) If he had removed the *ihram* for which he had formed an intention neither for Hajj nor for Umrah then as a measure of goodness he may perform an Umrah. If, however, he had formed a specific intention at the time of assuming the *ihram* but forgets whether he had intended to perform Hajj or Umrah then he has to send only one *dum*

[1] That is the *Umrah* that is performed with Hajj in observing *qiran*.

to allow him to remove the *ihram* but later he will have to perform a Hajj and an Umrah.

(iii) If he had removed the *ihram* for an optional Hajj after being prevented from performing it then he may not form an intention to redeem it if he performs it that very year but if he performs it in the following year then it is *wajib* on him to clarify that he is redeeming it when he forms the intention.

(iv) If the *muhsir* had removed the *ihram* of a Hajj that was *fard* (an absolute obligation) then it is not *wajib* that he forms an intention to redeem the Hajj, whether he performs the Hajj that very year when he is prevented or the following year. The Umrah will be *wajib* with Hajj if he does not perform the Hajj that very year when he is stopped --- and he had removed the *ihram* after only slaughtering the *hadi*. If he had removed the *ihram* after performing the rites of Umrah then, while redeeming, Umrah is not *wajib*.

(v) It is *wajib* on every Muhsir to redeem the pilgrimage whether it was a *fard* Hajj or an optional, whether he was performing his own Hajj or on behalf of someone else, whether it was a perfect Hajj or an imperfect, whether he is a freeman or a slave. However, as for a slave, it is *wajib* on him to redeem the pilgrimage only after he is emancipated.

THE REMOVAL OF IHSAR AFTER ITS *DUM* IS DESPATCHED.

Rulings:

(a) If the hindrance is removed even while the *dum* because of it is not yet despatched and the pilgrim can make it to Hajj then it is *wajib* for him to go.

(b) If the obstacle is no longer there after the *dum* be-

cause of it is sent and there is time enough to get to the *dum* and make it to the Hajj then it is *wajib* to perform Hajj. As for the *hadi,* that is the *dum Ihsar,* it is his choice to do what he likes with it because it is no longer wajib to slaughter it.

(c) If he cannot make it to the pilgrimage or fetch the *hadi* then it is not necessary for him to go. He may or may not go.

(d) Even if he can only fetch the *hadi* then it is not necessary for him to go; it depends on him if he wishes to go.

(e) If he cannot make it to the *hadi* but can perform Hajj then while he is allowed to relinquish the *ihram* it is more excellent that he goes to perform Hajj. If he does not go then there is no harm.

(ii) If the *Ihsar* (obstacle) of a *qarin* is lifted after he has sent the *hadi* and he can neither make it to Hajj nor get to the *hadi* then it is not *wajib* for him to go there. He has the option to wait where he is until the *hadi* is slaughtered and relinquish the *ihram* or to go to Makkah perform an Umrah and relinquish the *ihram.* If he goes and performs Umrah then the second Umrah will not be *wajib* on him when he redeems the Hajj, otherwise it would be *wajib.*

(iii) As for a pilgrim who had Umrah in mind and was prevented, if the hindrance is over after he has sent the *hadi* or before it and he may be able to fetch it yet then it is *wajib* for him to go but if it is too late and he cannot get to it then it is not *wajib* on him to go and he may perform Umrah whenever he chooses because there is no specific time for its performance as there is for Hajj.

AN IHSAR (HINDRANCE) FOLLOWED BY ANOTHER.

Rulings:

If a *muhsir* sends a *hadi* and thereafter the obstacle that had prevented him is over but another obstacle presents itself then if he is certain that were it not for the second obstacle he could have fetched the *hadi* alive then he may form an intention placing the *hadi* against the second hindrance. The *hadi* that he had sent will be treated against the second obstacle. However, if he does not make an intention assigning the *hadi* to the second obstacle and meanwhile the *hadi* is slaughtered, then he is not allowed to relinquish the *ihram* on the basis of that *hadi.* He will have to send a second *hadi.*

WHEN ONE IS UNABLE TO OFFER *DUM* AGAINST IHSAR.

Rulings:

(i) If a *muhsir* does not have the animal for *hadi* nor the money to buy it, or, if he has these things but cannot find a person to carry the animal or the money and (buy it and) slaughter it then he cannot relinquish the *ihram* until he has an animal slaughtered within the Haram or he himself goes to Makkah and performs the Umrah. As long as he will not do one of these two, he will continue to be in a state of *ihram.*

(ii) It is not enough to observe Fasting or offer *Sadaqah* in place of *dum* against *Ihsar* . This is the generally applied procedure but Imam Abu Yusuf is reported to have said that if one cannot find the *hadi* its value may be estimated and each needy person may be given half a *sa' sadaqah* and if he cannot give *sadaqah* too then he may observe a Fast against every half *sa'* and then relinquish his *ihram.* There is a way out in this procedure when such

a need arises.

(iii) Even if anyone makes it a condition at the time of assuming the *ihram* that in the event of his being prevented from performing the pilgrimage he will not send *dum* because of the obstacle, it is *wajib* to send the *dum Ihsar*.

(iv) If a *qarin* sends the price for two *dums* but only one could be bought for that money and slaughtered then until the other is not slaughtered he is not allowed to relinquish his *ihram*.

(v) If a woman assumes the *ihram* for an optional Hajj without asking her husband and although she has a *mahram* with her, her husband disallows her to go then she is a *muhsir* and the husband has a right to get her to relinquish her *ihram* for the time being[1]. She should not wait for the *Ihsar* to be slaughtered but it is *wajib* on her to offer a *dum* and perform a Hajj and an Umrah. This is different from the *fard* Hajj in which case she cannot relinquish the *ihram* until the *hadi* is slaughtered when a *mahram* is not with her and her husband stops her from performing it.

MISSING THE HAJJ.

Rulings:

(i) If anyone who has assumed the *ihram* of Hajj does not on serve *wuquf* at *'Arafah* even for a moment until the dawn of tenth Zul Hajjah then he has missed the Hajj. If, on the other hand, he observes the *wuquf* for a little while too anytime between *zawal* of the ninth and dawn of the

[1] The method of relinquishing *ihram* in this case is that the husband gets her to relinquish the *ihram* in the most simple manner by clipping her nails or kissing her or applying perfume. It is better to use these methods than having sexual intercourse with her. Rather it is *makruh* to have intercourse to relinquish the *ihram*. al Kabah - *Ghaniyah* (Shayr Muhammad).

tenth of Zul Hajjah then he is considered to have performed Hajj.

(ii) If anyone fails to perform the Hajj because of some reason or for no reason whatsoever then he must cease to observe the remaining rites of Hajj. And, it is *wajib* that he use the *ihram* that is on him to observe the deeds of Umrah like *tawaf* and *sa'i*. Then, after shaving his head he may relinquish the *ihram*.

(iii) (a) If a *mufrid* fails to perform Hajj and relinquishes the *ihram* after performing Umrah then the only thing *wajib* on him is to redeem the Hajj. Umrah and *dum* are not wajib on him; neither is *tawaf sadr* or *wada' is wajib* on him.

(b) If a *qarin* misses the Hajj and he has not performed Umrah already before he misses the Hajj then he must first perform a *tawaf* followed by *sa'i* for Umrah and then perform another *tawaf* followed by *sa'i* for the Hajj has missed. Then he may shave his head and relinquish the *ihram*. He only has redemption of Hajj as *wajib* on him. The *dum* against *qiran* will lapse and it is not *wajib* to redeem Umrah. A *qarin* must cease to recite the *talbiyah* when he begins to perform the *tawaf* after which he will remove his *ihram*.

(c) If a *Mutamatta'* misses the Hajj then *tamatta'* will be void and the *dum* against *tamatta'* will be waived. He must perform Umrah and relinquish the *ihram* and redeem the Hajj in the following year.

(iv) If anyone fails to perform Hajj then *tawaf sadr* and sacrifice are not *wajib* on him.

(v) The same ruling and injunctions apply to a Hajj that is missed whether it is an optional Hajj or *fard* or against a vow and whether it has become imperfect from the first or later on.

(vi) If a *Mutamatta'* carries a *hadi* with him and misses

the Hajj then he may do with it what he likes.

(vii) One cannot miss the Umrah because it may be performed at any time except on the day of *'Arafah,* on Eid ul Adha and on the days of *tashriq.* It is *makruh* to perform it on these days. If anyone performs it on these days then while the Umrah will be accomplished it will be sinful, never the less, to behave in this manner.

REASONS WHY HAJJ IS REDEEMED HAJJ IS REDEEMED FOR FOUR REASONS.

(i) A pilgrim misses *wuquf* at *'Arafah.*

(ii) He is hindered (*Ihsar*) from the *wuquf* at *'Arafah.*

(iii) He imperfects his Hajj by having sexual relations with his wife.

(iv) He assumes the *ihram* for Hajj but, subsequently, abandons the *ihram.*

HAJJ-E-BADAL

To get some one else to perform Hajj on anyone's behalf

One who gets another to perform Hajj for him is called *"Aamir"* (the giver of commands),while one who performs Hajj badal at the command of another is known as *"Mamur"*

Rulings:

(i) Everyone may consign the reward of his deeds to any other person (who is dead or alive). These deeds may be his *fasts, prayers, Hajj, Sadaqah* or any other deed.

(ii) There are three types of worship:

(a) Acts of worship that are pecuniary in nature. They may be *zakah, sadaqah fitr,* etc.

They may be discharged through an agent whether he is appointed out of necessity or otherwise.

(b) Bodily acts or worship. They may be *prayer, fasting* etc. These cannot be discharged through an agent.

(c) Those acts of worship that are both pecuniary and physical in nature, like, Hajj. These may be discharged through an agent only when the worshipper himself on whom Hajj is an obligation cannot undertake it. If he is able to perform it himself then he cannot assign the duty to anyone else.

(iii) One is allowed to get a second person to observe an optional Hajj or an optional Umrah on his behalf whether he is himself capable of performing it or not.

(iv) If anyone has Hajj *fard* on him and finds the time to perform it but neglects it so that later on he is not fit enough to perform it then it is *fard* (an absolute obligation) on him to get someone else do it for him while he is yet alive or leave intructions in his Will for this to be done. The leaving of instructions in the Will is wajib on

him. If, on the other hand, while the conditions that make Hajj obligatory are found in anyone, yet he could not find the opportunity to perform it, or while on the jouney he dies[1], then is each of these two situations, he is absolved of the obligation of Hajj; it is not *wajib* on him to leave instructions in his Will for Hajj to be performed on his behalf.

(v) The causes for anyone to be unable to perform Hajj are: death, imprisonment, an illness from which one has little hope of recovery (like paralysis, blindness, being crippled, becoming old and infirm so that it is impossible to sit on a conveyance). A woman being without a *Mahram,* the route being unsafe and insecure. That these causes are unremoved for the rest of one's life is a condition for the inability to be an excuse.

CONDITIONS OF HAJJ BADAL.

If anyone wishes someone else to perform an optional Hajj on his behalf then it is enough for him to be entitled, that is, to profess Islam, be sane and be able to realise and distinguish. There is no other condition. However, twenty conditions govern the deputising of someone else to perform one's *fard* Hajj on one's behalf. If these conditions are not met and if someone is asked to perform the *Hajj badal* then that Hajj is invalid. These conditions are:

(i) The one who appoints another to perform Hajj on his behalf must have the Hajj *fard* on him. This means that he is worthy of performing Hajj as regards his wealth and he himself is fit and healthy. If anyone gets his Hajj performed before it is *fard* on him and then he happens to acquire wealth then it is *fard* to get the Hajj performed

[1] If he goes the very first year Hajj became obligatory on him and he dies. If he goes the next year or later then it is *wajib* to leave instructions in the Will. (Shayr Muhammad).

again. The first Hajj is an optional one, not a *fard.*

(ii) If anyone has the Hajj as *fard* on him and he himself is unable to perform it then he may appoint someone else to do it for him; his inability could be physical infirmity or illness. If anyone sends someone else to perform Hajj on his behalf after he had it *fard* on him but before he was incapacitated and then after it was performed he became incapacitated then Hajj *fard* is deemed not to have been observed. It will be *waijb* to perform it again.

(iii) The inability to perform Hajj personally should not cease until death. If anyone gains ability before death to perform the pilgrimage in person then it is *wajib* to do it himself. However, if there is any incapacity that is not normally corrected like bilndness then if anyone regains the ability, like sight, then it is not *wajib* again to perform Hajj[1].

(iv) It is a condition that, if he is alive, the one, who sends the other to perform Hajj on his behalf, must give instructions in this regard. If he is dead and has instructed about it in the Will then the heirs must direct someone to perform Hajj for the dead man. However, a legatee may perform Hajj on behalf of the dead relative or an heir on behalf of the dead parents without permission after their death. If the dead has left no instructions and an heir or a stranger performs Hajj for him then Insha Allah the *fard* will be discharged.

(v) The expenses of Hajj must be borne by the sender. If the one who performs the Hajj spends his own money then he will be performing his own Hajj and not on behalf of the sender. However, if most of the expenses are borne

[1] This applies to one who has become so blind that he cannot recover eyesight but if one has cataract and he can recover then this is not a proper excuse.

by the sender and a very little by the one who is deputed, or, if he spends all his money and sets aside what the sender had given him and draws from it afterwards and that is enough then the Hajj of the sender is deemed to be fulfilled. If what the sender gives is not sufficient then it will be seen who has spent more. If most of the expenses are borne from the sender's money then his Hajj is fulfilled otherwise no.

(vi) The one deputised must form an intention to perform Hajj on behalf of the sender. If he forms a simple intention at the time of assuming the *ihram* but specifies the sender's name before beginning the rites then too it is correct. If, however, he specifies the sender's name only after observing the rites of the pilgrimage then the Hajj will not be performed on behalf of the sender who should be reimbursed his expenses.

Rulings:

(1) It is better to make the intention with the tongue but it is correct to make a silent intention.

(2) If the nominee forgets the sender's name then it is enough to make the intention "on behalf of the sender".

(3) If Hajj is *fard* on someone and he sends another person to observe it for him who does not specify the nature of Hajj whether *fard* or *optional* then too the sender's *fard* is duly discharged. However, if the person sent makes the intention specifying it as an optional Hajj then the *fard* remains unaccomplished.

(vii) The perosn who is sent as a nominee must perform Hajj on behalf of any one person. If he performs it on behalf of two people then the Hajj of both of them will be unaccomplished; it will be deemed to be the Hajj of the one who performs it. He must return the money received from both of them. He will not have the authority to decide in favour of one of the two as the one on whose behalf he has performed Hajj.

Rulings:

If anyone assumes the *ihram* and forms an intention for two people or both his parents on his own with out instructions from them then, before observing the rites or even thereafter, he may assign the Hajj for any one. That would be proper because the Hajj is for the one who performs and he has the right to assign its reward to one or more than one[1].

(viii) The person who is nominated must assume *ihram* for only one Hajj. If he assumes the *ihram* on behalf of the sender and then later on an *ihram* on his own behalf then the Hajj of the sender will not be fulfilled unless he discards the second *ihram.*

(ix) The person who is nominated must himself perform the Hajj on behalf of the sender. If the sender appoints someone and he, in turn, nominates another person for that very purpose out of some reason then the Hajj will not be accomplished and both will be responsible. However, if the sender authorises him to do it himself or get it done by someone else then it will be accomplished. It is better for the sender to allow his nominee to nominate another person if he likes so that if there is a difficulty he may use the choice.

(x) If the sender specifies a particular nominee by name and declares that none else will substitute him and if that nominee dies then Hajj performed by anyone else will not be proper. However, if he specifies a nominee but does not reject a substitute and the nominee dies and he asks anyone else to do it for him then it is proper.

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[1] This will not absolve the parents of their *fard* which will have to be observed according to conditions. (Shayr Muhammad).

Rulings:

If anyone leaves instructions in his will naming someone to perform Hajj on his behalf but that nominee refuses to comply and the legatees get the Hajj performed by someone else then it is proper. Furhter, even if the nominee does not refuse to oblige yet the legatees get it done by someone else then too it is proper.

(xi) The Hajj must be performed from the homeland of the *aamir* (on whose behalf it is observed) if it is possible within one-third of his legacy otherwise from wherever possible before the *miqat*. If even that is not possible then the will is void.

(xii) The Hajj must be performed on a conveyance if that is possible within the one-third legacy. If anyone performs the Hajj on foot then it will be invalid and it is *wajib* for the nominee to return the money[1]; however, if the funds have exhausted and he goes on foot then it is allowed.

Rulings:

On the questions of expenses and conveyance, decision will rest on the major contribution. If the major portion of expenses is borne from the *aamir's* fund and most of the distance is covered by a vehicle then the *fard* is fulfilled otherwise not.

(xiii) The nominee must travel for the purpose for which he is instructed whether Hajj or Umrah. If he was directed to perform Hajj but he performs Umrah first, then returns to the *miqat* and, that very year or the following year, assumes the *ihram* of Hajj then the Hajj of the *aamir* is not fulfilled.

[1] The money is to be returned if it was given for Hajj specifically but if permission was given to walk on foot then the Hajj will be treated as an optional Hajj of the Aamir and a guarantee for maintenance is not necessary because it was on his instructions that he set on foot. (Shayr Muhammad)

(xiv) The *ihram* must be assumed at the *miqat* of the *aamir* who is the sender. If the nominee assumes the *ihram* of Umrah at the *miqat* and the *ihram* of Hajj at Makkah and performs the Hajj then the sender's Hajj is not fulfilled.

(xv) The nominee must not contradict the sender' technically known as the *aamir*. If the *aamir* has instructed him to perform *ifrad* that is only Hajj and he observes *tamatta'* then it is an act of contradiction and compensation becomes *wajib* and the Hajj will be of the nominee who performs it. Similarly, if he observes *qiran* then too it is an act of contradiction and compensation will have to be made. However, it is allowed to observe *qiran* with the permission of the *aamir* but the *dum* against *qiran* will be offered by the nominee and not from the funds of the *aamir*. As for *tamatta'* [1], it is not allowed to observe it even with (the sender's) permission. If the nominee observes *tamatta'* with the permission of the sender then though compensation will not be necesary the Hajj of the *aamir* will be unaccomplished.

(xvi) The nominee must not corrupt the Hajj of the sender. If he has sexual intercourse with his wife before *wuquf* at *'Arafah* the Hajj will be corrupted and the Hajj of the *aamir* will not be fulfilled. Compensation will be *wajib*. It will be *wajib* on the nominee to redeem the corrupted Hajj

[1] One performing Hajj Badal is not allowed to observe *tamatta'* without permission of the *aamir* and this is a unanimous opinion. According to some, however, if the *aamir* gives his permission then it is allowed but according to the research scholars *tamatta'* may not be performed even on the permission of the *aamir;* if he will observe it with permission then compensation is not due. The Hajj of the *aamir* is not fulfilled. This is the opinion of Mulla Ali Qari in *Sharah Lubab* and Maulana Rashid Gangohi in *Zabdah al Manasik,* and Maulana Khalil Ahmed Muhajir Madani. Therefore, those who perform Hajj Badal must not look for comfort and escape from prolonged state in *ihram* and so choose *tamatta'* thereby imperfecting the Hajj of the *aamir*. The *aamir* must prohibit his nominee from observing *tamatta'* (Sa'eed Ahmed).

on his own expenses, and the redeemed Hajj will not be on behalf of the *aamir* it will be the nominee's own Hajj. If he wishes to perform a Hajj for the *aamir* then he will have to observe another apart from the redeemed.

(xvii) The Hajj must not be missed. If it is missed then the Hajj for *aamir* remains unaccomplished. Further, if it is missed because of laziness of the nominee or his occupation in other tasks then compensation is *wajib* on him. If, on the other hand, it is missed because of a natural calamity then nothing will be *wajib* by way of atonement.

(xviii) The *aamir* and the *mamur* (the nominee) must both be Muslims; it is not a condition that the legatee be a Muslim.

(xix) Both the *aamir* and the *mamur* must be sane. If it is the legatee who sends the *mamur* (nominee) then it is a condition that he is sane too.

Rulings:

(1) It is not allowed to anyone to perform Hajj against remuneration or to pay nominee for performing Hajj on one's behalf. Therefore, when a nominee is given instructions to perform Hajj such words must not be used as imply receipt or payment or remuneration. However, even if anyone performs Hajj against remuneration yet the Hajj is deemed for the *aamir* and the nominee is asked to return the money. He may retain only the expenses he incurs on the performance of Hajj.

(2) If anyone has not already performed his own Hajj but performs it on behalf of another then while that is accomplished yet it is *makruh*[1].

[1] Some ulama say that when he arrives at Makkah, he will have it as a *fard* (an absolute obligation) on himself to perform his own Hajj too. He must stay there and perform his own Hajj in the following year - it is *wajib* on him to do so. But this is a difficult thing. Therefore, as a precautionary measure, such a person must not be nominated to perform Hajj on behalf of anyone.

(3) It is allowed to a woman to perform Hajj on behalf of a man or on behalf of another woman if her husband gives his permission for that. However, it is better to get it done by a man.

(4) It is superior to nominate such a man to perform Hajj on one's behalf who is a practicing scholar (alim)and knows the procedure and injunctions and has performed his own Hajj already.

(5) While it is proper to nominate one who approaches adulthood if he is intelligent and understands the rulings and rites yet some juists differ on this subject. Therefore, it is advisable not to nominate him.

(6) While it is proper to nominate a slave, male or female, with the permission of their master, yet it is makruh.

(7) If the Hajj is missed because of the carrlessness of a nominee then it is *wajib* on him to bear the compensation. If he performs the Hajj on behalf of the aamir in the following year then the Hajj of the aamir is accomplished [1]. If the nominee had not been careless then --- compensation will be *wajib*. He may observe Hajj on behalf of the *aamir* in the following year[2].

(8) The nominee may offer the *dum* against *Ihsar* (hindrance) from the finds of the *aamir*.

(9) It is *makruh* to ride a donkey while performing Hajj on behalf of a dead person, when the distance and inconvenience is much. It is better to ride a camel than to ride a horse or a mule.

(10) One is allowed to undertake the journey for Hajj by train, car, ship or an aeroplane.

[1] In case of a shortcoming, the nominee must first redeem the missed Hajj and then perform the Hajj on behalf of the *aamir*. In the next year he will redeem the Hajj and the year after that he may perform the *aamir's* Hajj or he may reimburse him.

[2] Because compensation does not rest on him therefore he is not bound to perform Hajj. It depends on the heirs to nominate him again or to choose someone else.

on his own expenses, and the redeemed Hajj will not be on behalf of the *aamir* it will be the nominee's own Hajj. If he wishes to perform a Hajj for the *aamir* then he will have to observe another apart from the redeemed.

(xvii) The Hajj must not be missed. If it is missed then the Hajj for *aamir* remains unaccomplished. Further, if it is missed because of laziness of the nominee or his occupation in other tasks then compensation is *wajib* on him. If, on the other hand, it is missed because of a natural calamity then nothing will be *wajib* by way of atonement.

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(3) It is allowed to a woman to perform Hajj on behalf of a man or on behalf of another woman if her husband gives his permission for that. However, it is better to get it done by a man.

(4) It is superior to nominate such a man to perform Hajj on one's behalf who is a practicing scholar (alim) and knows the procedure and injunctions and has performed his own Hajj already.

(5) While it is proper to nominate one who approaches adulthood if he is intelligent and understands the rulings and rites yet some juists differ on this subject. Therefore, it is advisable not to nominate him.

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(8) The nominee may offer the *dum* against *Ihsar* (hindrance) from the finds of the *aamir*.

(9) It is *makruh* to ride a donkey while performing Hajj on behalf of a dead person, when the distance and inconvenience is much. It is better to ride a camel than to ride a horse or a mule.

(10) One is allowed to undertake the journey for Hajj by train, car, ship or an aeroplane.

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[2] Because compensation does not rest on him therefore he is not bound to perform Hajj. It depends on the heirs to nominate him again or to choose someone else.

(11) If a nominee does not perform Hajj the very year he is asked by an *aamir* but performs it in the subsequent year then too the Hajj of the *aamir* is deemed to be accomplished. There will be no *wajib* by way of compensation.
(12) It is better for the nominee to return to the homeland of the *aamir* after he has performed the Hajj. However, if he stays on at Makkah there is no harm.

EXPENSES OF THE JOURNEY FOR THE NOMINEE (who performs the Hajj Badal)

Rulings:

(i) The person who is asked to perform *Hajj Badal* must be given enough funds to cover his journey from the *aamir's* homeland to Makkah and back in an average manner so that he is neither hard-pressed nor has too much to spend.
(ii) The expenses include the following items: Transportation, food (bread, meat, stew, butter-oil), lighting, *ihram* garments, water container, clothes, soap for bathing and washing, payment for coolies, barber, house rent and security and other necessities according to the status of the nominee. In turn, the nominee may spend from the funds of the aamir without being miserly or spend thirft on the foregoing items.
(iii) The nominee is not allowed to invite anyone, let anyone share food, give *sadaqah* or loan to anyone from the funds of the *aamir*. However, if the *aamir* has allowed him to do so then these things are proper for him.
(iv) If the nominee does not have any money of his own then it is not proper for him to buy from the *aamir's* fund water for ablution or bath to purity from sexual defilement. He may perform *tayammum.* Similarly, he must not get himself scarified or obtain medical treatment. However, the jurist Abu al Layth has declared that it is proper to

use the funds of the *aamir* to pay for everyting that a pilgrim normally does and this is what is opted for in *Zakhirah.* However, it is better to obtain permission from the *aamir*
beforehand so that he does not face hardship or questioning[1].
(v) If the nominee will halt somewhere for the caravan or the ship (etc) to arrive then the expenses will be on the aamir's account but if he halts to attend to his work then he will bear the expenses from his own pocket. In the same way, if he stops in the return journey for the caravan or ship then the expenses will be on the *aamir's* account; if he stops for his own work, he will pay from his own pocket and as he moves out he may spend from the money of the *aamir.*
(vi) If a nominee decides to stay on at Makkah after performing Hajj and will not return to the homeland of the *aamir* then it is not proper for him to spend anymore from the funds of the *aamir* without his permission. If he changes his mind after a day or two and again decides to return then too he cannot now spend from the money of the *aamir.* If he prolongs his stay at Makkah for a few days without forming any intention and it is normal with people to tarry that long then the expenses are on the *aamir* but if his stay prolongs beyond the normal limit then he will pay for that himself.
(vii) If the nominee arrives at Makkah before the month of Zul Hajjah then he is not permitted to spend from the money of the *aamir*[2].

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[1] It is advisable that besides giving him money for expenses, the aamir may gift him some more money so that his hands are not tied down and he is not bound to make an account of his expenses. However, he should not make a gift of the money for expenses otherwise that money will be the nominee's property and he will be disallowed to spend from that. (Shayr Muhammad)
[2] However, people of India and Pakistan are subject to schedule prepared by the government. In such cases the expenses will be on the *aamir.*

He must spend his own money until the month of Zul Hajjah begins. After the commencement of Zul Hajjah he may open the *aamir's* account.

(viii) If the nominee goes by a longer route in preference to the shorter one and he spends more but pilgrims use the longer route sometimes then there is no harm in that; the expenses will be on the *aamir's* account and he will not be reponsible to compensate that. However, if the longer route is disused then he must not go by that without the permission of the *aamir*.

(ix) If the nominee commits a *jinayah* (an offence of *ihram* or Haram) then the *dum* against it will be on his account; he is not permitted to pay for it from the *aamir's* funds without being allowed by him. In the same way, if a nominee observes *qiran* or *tamattu'* then he will pay for *dum* against these from his own pocket. It will be *wajib* on him to compensate if he performs *qiran* or *tamattu'* without permission of the one on whose behalf he performs *Hajj Badal*.

(x) If the nominee performs Umrah for himself after he has performed the Hajj then it is allowed to him. The Hajj of the *aamir* does not suffer on that account but the expenses of Umrah must be borne out by him not from the money of the aamir.

(xi) As long as the nominee has not assumed the *ihram*, the *aamir* may claim back his money. However, once he assumes the *ihram* the *aamir* cannot ask for the return of his money.

(xii) Whatever money or articles of use belonging to the *aamir* remain in balance with the nominee after he has performed Hajj, he must return to the *aamir*. If he makes a gift of them then the nominee may accept them. It is better that an *aamir* give the nominee a general permission to

use the articles as he wishes.

(xiii) It is superior to perform *Hajj Badal* than an optional Hajj.

(xiv) If anyone desires to help a pilgrim he must help one who has not performed Hajj before rather than one who has performed Hajj already. The one who has not yet been to the pilgrimage will perform a *fard* Hajj while the other will perform an optional Hajj and the ranking of *fard* is higher than that of an optional performance. Therefore it is more excellent to help in the observance of an obligatory act that an optional act.

(xv) If a nominee becomes ill on the way, it is not allowed to him to appoint another person to take his place and observe Hajj for the *aamir* unless the *aamir* has already authorised him to perform himself or ask someone else to do it for him. If he has such a authorisation then it is not necessary that he nominates another only when he becomes ill but he may nominate him at any time.

(xvi) If the nominee has hired a servant for helping him out and people of that status do not employ servants but do their tasks themselves then he is not allowed to charge the servant's salary to the *aamir's* account. However, if these people do not work themselves but employ servants then he may pay him from the *aamir's* account.

INSTRUCTONS IN WILL FOR HAJJ.

Rulings:

(i) If Hajj is *fard* on anyone and he finds time also to perform it but he does not perform it then it is *wajib* on him to instruct in his will for this to be done.If he does not leave a will then he will be committing a sin. However, if he goes for Hajj the very first year it had become *fard* and dies on the way then it is not *wajib* to leave intructions in the will.

(ii) If a man leaves no instructions but dies and his heirs or someone else performs Hajj on his behalf then according to Imam Abu hanifa "I trust his Hajj will be accomplished, *Insha Allah*." However, if he has left instructions then the Hajj will not be fulfilled without the permission of the heirs.

(iii) If an helpless *aamir* or an heir on behalf of a dead person gives instructions for *Hajj Badal* but does not give any money then the Hajj will not be observed for the dead person. However, if the nominee spends his money and then gets it from the *aamir* then the Hajj is accomplished.

(iv) The conditions that apply to *Hajj Badal* apply also to him who performs Hajj according to the will.

(v) A man may apportion only one-third of his wealth at his descretion in his will. *Hajj Badal* will be financed from his amount alone irrespective of whether he leaves instrucitons for this much to be alloted or more than that. However, the heirs may allot a greater amount on their own if they like.

(vi) If the one-third is more than necessary for the expenses of Hajj, or there is a balance available from whatever was alloted to the nominee it is *wajib* that he return the excess to the heirs. He is not allowed to retain that money to himself without their permission.

(vii) If it can be done within the one-third then the journey for Hajj must begin from the dead man's homeland, or from the place named by him whether it is near or far away from Makkah. If that is not possible then from the place where it is possible within the money available from the one-third.

(viii) If the dead person had no homeland then the journey may begin from where he had died.

(ix) If the dead person had many nationalities then the one nearest to Makkah must be the starting point of the pilgrimage. The most distant must not be chosen.

(x) If a legatee gets the *Hajj Badal* performed from a place other than the dead man's homeland although it was possible to get it done from the homeland within the one-third of the dead person's legacy then the legatee will be responsible and the Hajj will be considered to on his behalf. The Hajj for the dead person will have to be performed again. But, if that place is very close to the homeland of the dead so that anyone may go there and return within day time then the dead man's Hajj is deemed accomplished and the legatee will not be responsible.

(xi) If the dead person had instructed to the legatee that the one who performs Hajj on his behalf may be paid a certain sum of money then it is not allowed to the legatee to perform the Hajj himself. However, if he had said only that Hajj may be performed on his behalf and no more then the legatee has a choice to do it himself or get someone else to do it. If the legatee is an heir also, or he has given away the heirs the money so that they may get it done by whomsoever they like and all the heirs are adult persons who permit him then the legatee may perform the *Hajj Badal* otherwise not.

(xii) If the dead person leaves instructions that Hajj may be performed and financed from his money and whatever balance there is after paying for the Hajj expenses may be given away to the one who performs the Hajj then this is proper. It is also allowed to the nominee to accept that money on the basis of the correct statement.

(xiii) If the person who performs Hajj on behalf of the dead man becomes ill and, having spent all money, has no balance left with him, it is not *wajib* for the legatee to send him the return fare.

(xiv) If the man, who perform Hajj on behalf of a dead man, dies after the *wuquf* at *'Arafah,* the Hajj of the dead

man will be deemed to have been accomplished[1]. If, on the other hand, he has not died but returns home without observing *tawaf ziyarah* then as long as he will not go back to Makkah and observe *tawaf ziyarah* his wife will not be lawful to him. He will have to go there at his own expense and redeem the *tawaf* without the ihram.

(xv) If the *aamir* permits the nominee to borrow money from someone when necessary then it is allowed to do so.

(xvi) If the nominee loses the money with him at Makkah or near Makkah and spends from his own money for the time-being then he may take it back from the dead man's funds.

TO VOW TO PERFORM HAJJ OR UMRAH.

Rulings:

(i) Hajj or Umrah become *wajib* on a person when he undertakes to perform it against certain conditions. For example, if anyone says. "For the sake of Allah, the Hajj is on me," or if he only says, "The Hajj is on me" then the vow is made and it is *wajib* to fulfil it.

(ii) If anyone says, "If Allah cures me from this illness," or "If He cures my patient," and adds the words, "then Hajj (or Umrah) is on me," then it is *wajib* on him to perform Hajj (or Umrah) when the illness is cured or the patient recovers.

(iii) If anyone says "for the sake of Allah, the *ihram* (or the *ihram* of Hajj) is on me" then he must perform Hajj or Umrah. He has the option to perform Hajj or Umrah.

NOTE: Normally, the issues of vow - Hajj and Umrah are not raised up therefore we do not discuss them in this book. The Ulama may be asked when the need arises.

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[1] However, if there is money to complete it then, because of omission of a *fard tawaf,* a *Badnah* must be sent.

INJUCIONS CONCERNING *HADI.*

Hadi is the animal that a pilgrim takes along with him as a gift to *Haram* to slaughter it there for the sake of Allah and to earn reward.

Badanah:

Accroding to Imam Abu Hanifah it is a camel, cow or buffalo but according to Imam Shafa'i[1] it is a camel.

THE ANIMAL OF HADI.

Rulings:

(i) *Hadi* is of the family of goat, camel, cow or buffalo but not of any other genus. In order of excellence, they are: camel, cow, buffalo, ram, sheep and goat.

(ii) Sheep, ram or goat are slaughtered for one person while cow, buffalo or camel may be shared by upto seven people.

(iii) The camel for *hadi* should be five year old, cow or buffalo of two years and sheep or goat one year-old. It is not allowed to slaughter a younger animal. However, if a ram is over six months and so well-grown that it cannot be distinguished from the one-year olds then it is allowed to sacrifice it; if it is not that much corpulent then it is not proper to slaughter it.

(iv) If the price of a goat is equal to the seventh portion of a cow's meat then the goat is preferred. If the seventh portion of a cow's meat is more than a goat's then the cow is preferred.

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[1] The pilgrims of India and Pakistan no longer carry the *hadi* together with them. Therefore, they do not need to know most of the rules in this regard but some of the Injunctions are important and everybody should know them. We have thus discussed them briefly. The animals are available at Mina near the slaughter house and may be bought there.

man will be deemed to have been accomplished[1]. If, on the other hand, he has not died but returns home without observing *tawaf ziyarah* then as long as he will not go back to Makkah and observe *tawaf ziyarah* his wife will not be lawful to him. He will have to go there at his own expense and redeem the *tawaf* without the ihram.

(xv) If the *aamir* permits the nominee to borrow money from someone when necessary then it is allowed to do so.

(xvi) If the nominee loses the money with him at Makkah or near Makkah and spends from his own money for the time-being then he may take it back from the dead man's funds.

TO VOW TO PERFORM HAJJ OR UMRAH.

Rulings:

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[1] The pilgrims of India and Pakistan no longer carry the *hadi* together with them. Therefore, they do not need to know most of the rules in this regard but some of the Injunctions are important and everybody should know them. We have thus discussed them briefly. The animals are available at Mina near the slaughter house and may be bought there.

TO USE *HADI* OR ANY OF ITS THINGS.

Rulings:

(i) The pilgrim must not ride on the *hadi.* If he has no animal then it is allowed, however.

(ii) The *hadi* must not be used to carry anything; however, if there is no alternative then it is allowed.

(iii) If the *hadi* suffers (an injury in any way) on account of riding it or placing a load over it out of necessity then *sadaqah* equal to the damage must be given to the poor. It is not right to give that to the rich.

(iv) The *hadi* should not be milked. If the time of slaughter is close on hand and drops of milk drip down cold water may be sprinkled on its udders so that it stops dripping. However, if there is still much time for the slaughter and if the *hadi* is not milked it will be harmful to it then it should be milked and the milk should be given in charity to the poor. If the pilgrim drinks it himself or gives it to the rich then it is *wajib* that he gives its value in *sadaqah.*

(v) If the *hadi* gives birth to its young then either the young one must be given away to the poor or slaughtered with its mother. The pilgrim must not himself eat the meat of the young but give it in *sadaqah* to the poor but if he eats it then he must give the value of what he has eaten in *sadaqah.* It is *mustahabb,* however, to give away the live young in *sadaqah* or to sell it and give its value in *sadaqah* or buy a *hadi* from its preceeds and slaughter it. If the young of the *hadi* dies while in the pilgrim's possession then its price must be given in charity.

HOW MAY THE *HADI* BE TAKEN AWAY.

Rulings:

(i) To urge the *hadi* while following it is called *suq* or *sawaqa* (to drive) and to pull it by the rope from, the front

is *qud* or *qawada* (Lead it). It is better to urge it forward than to lead it from the front.

(ii) If the *hadi* is a camel or cow against *qiran* or *tamt'a* or against a vow or an optional offering then a *qalawah* is hung round its neck. (It is a garland of shoes, piece of leather, peel of a tree). This is better than placing a crease.

(iii) A *qalawah* must not be placed in the neck of a goat because that is not *masnun.*

(iv) It is also not *masnun* to place a belt round the neck of *dum* against *Ihsar* or *jinayah.* but, if anyone places it there is no harm in that.

(v) A light cut is placed in the hump of the camel cutting the skin alone and blood oozes out of it but the wound is not deep. This is not only allowed but it is also *mustahabb* (recommended). However, if it is feared that the wound will deepen or one does not know how to do it then, according to Imam Abu Hanifah, it is *makruh* to do it.

(vi) It is *mustahabb* to take along to *'Arafah* the *hadi* of *qiran* or *tamatta'* or against a Hajj that is optional or in fulfilment of a vow.

TO SLAUGHTER BY CUTTING OR SPEARING.

Rulings:

(i) It is preferred that the camel be slaughtered by spearing it in the hollow of the throat near its breast bone. The cow, goat, etc. may be slaughtered by cutting the throat. The former is known as *nahr* while the latter is *zabh.* The camel is made to stand and its right leg is tied up and it is speared at the throat; it may also be done while it is made to lie down but the former method is *masnun.* A cow or a goat etc. must not be made to stand to be slaughtered. It is *masnun* to make them lie down and slaughter them.

(ii) For the one who offers the *hadi* it is *masnun* to slaughter the *hadi* himself. If he cannot do it then he may get it done by someone else.

(iii) It is not allowed to slaughter the *dum* of *qiran* and *tamattu'* except during the days of sacrifice. If he does that ealier than these days then it will not be valid but if he does that after these days then although it will discharge him of his liability, *dum* for the delay will be *wajib*. It is not a condition to slaughter an optional *hadi* during the days of sacrifice but it is a superior act.

(iv) *Hadi* against a vow may be slaughtered any time during the year.

(v) It is a condition that every type of *hadi* may be slaughtered in the Haram. It is not allowed to slaughter it outside the Haram and it is not peculiar to Mina. One may sacrifice it wherever one likes in the Haram.

DISTRIBUTION OF THE MEAT OF *HADI* AND EATING IT ONESELF.

(i) It is *mustahabb* to eat from *dum* of *qiran* or *tamattu'*. If an optional *hadi* is sacrificed in the Haram then it is allowed to eat from it too. One is not allowed to eat from *dum* against *jinayah, dum Ihsar*, and *dum* against a vow nor to serve it to the rich people. If the optional *hadi* does not reach the Haram but is slaughtered on the route then it is not allowed for the owner to eat from it or serve it to the rich people. If he eats then he will have to give a compensation.

(ii) The meat of *hadi* must be distributed among the needy just like the sacrificial meat. It is not necessary to give it to the needy people of the Haram but it is allowed to give it to needy people outside the Haram too though it is better to give it is to those within the Haram[1].

[1] It is allowed to use the hide of *qiran, tamattu'* or optional *hadi* but not of *dum jinayah* or votive dum. (Shayr Muhammad).

(iii) When it is proper for the owner to eat from the meat, it is *mustahabb* to give one-third of it to the poor and when an owner is disallowed to eat from a meat it is *wajib* to give all of it to the poor in *sadaqah*.

(iv) Everything pertaining to the *hadi* must be given in *sadaqah* --- its hide, belt, bridle, rein, etc. It is not allowed to pay the butcher from its meat or hide, etc. However, he may be given the meat as a gift.

(v) The owner must not sell the hide. Either he may use it himself or give it to someone else but if he sells it then it is *wajib* to give its price in sadaqah.

DEFECTS DUE TO WHICH A *HADI* IS DISALLOWED.

Rulings:

(i) The animal that is not allowed to be sacrificed is disallowed as a *hadi* too.

(ii) The *hadi* is not allowed if the animal is blind or one-eyed, or has lost one-third or more of its sight in one of the eyes, or one-third or more of one of its ears is cut off, or one-third of its tail or nose is severed.

(iii) An animal that is lame and walks on three feet and cannot rest its fourth foot on the ground or if it rests cannot walk on it, is not allowed for *hadi*. However, if it does rest the fourth foot also on the earth and walks by it too although it is lame then it is allowed to slaughter it.

(iv) The *hadi* is allowed if the animal, though it has no teeth, does eat its fodder but if it does not eat it then it is disallowed.

(v) If an animal does not have both ears, or one from birth then it is not allowed for *hadi* and if does have ears but they are very small then the *hadi* is allowed.

(vi) The *hadi* is allowed of an animal that has no horns since birth, or it had them but they are broken while it is

disallowed if they are broken upto the pith.

(vii) The *hadi* of a castrated animal is not only merely allowed but it is also more excellent.

(viii) The *hadi* of an animal is not allowed if it is very lean and lank and its bones have no marrow in them. However, if it is not very much slender then the *hadi* is allowed.

(ix) If an animal is bisexual, squint-eyeed and eats merely unclean matter then it is not allowed for the *hadi.*

(x) The *hadi* is allowed of a mad animal or one with scabies if it is fat and well-grown and eats fodder but the *hadi* is disallowed if the animal is very thin and skinny or does not eat fodder.

(xi) *Hadi* is allowed if an animal though sick, eats fodder. It is also allowed of a pregnant animal unless it is expected to deliver its young soon, in which case, it is *makruh.*

(xii) The *hadi* of a goat is disallowed if it does not have one udder, or it is damaged somehow, while the other is there. However, if a cow, buffalo or she-camel does not have one of its udders even then it is acceptable as hadi; but, if both the udders are missing then it is disallowed.

(xiii) *Hadi* is not permitted of these animals: an animal one whose forelegs or hindlegs is cut, an animal that cannot feed milk to its young, a goat one of whose udders has dried up, a she-camel or cow both of whose udders have dried up.

(xiv) *Hadi* of an animal is allowed even if it is unsuitable for mating, or cannot any longer deliver young because of old age, or cannot give milk for no apparent reason.

(xv) If an animal has one of its ear torn or it is pierced then it is acceptable for *hadi.*

(xvi) The foregoing defects that disquality an animal for *hadi* are effective as long as they are seen before the animal is slaughtered. If these defects take place at the time of slaughter then (they are ignored and) the *hadi* is allowed; for instance, a leg breaks while slaughtering it or an eye is injured by mistake through a knife.

(xvii) If anyone buys a defective animal but the defect is removed then the animal is proper for *hadi.*

(xviii) If anyone had bought a sound animal but it grows some defect before it is slaughtered that would disqualify it for *hadi* and it is a *wajib hadi* for which it was bought then another *hadi* must be bought to replace this animal and the defective animal may be put to some other use. However, if the *hadi* is optional, or a vow had been made specifying the animal then even the defective animal is allowed although it may have been bought in that defective condition or the defect may have cropped up later on. It is the same in both situations and no compensation is *wajib* against any loss.

CONDITIONS ON WHICH THE *HADI* IS APPROVED:

These are the conditions on which *hadi* is granted approval.

(i) One must make the sacrifice with the intention of gaining nearness to Allah and reward. If he will slaughter the animal merely to eat its flesh then neither will he gain a reward nor will the *hadi* be approved.

(ii) Intention must be formed at the time of slaughter and *hadi* be specified to distinguish it from the sacrifice of the " Eid-ul-Adha. It is also a condition to specify the type of *hadi* because there are many types of *hadi.* The nature of *hadi* --- *qiran, tamattu',* etc --- must be specified at the time of sacrifice. If anyone does not specify it then the

sacrifice will not be correct, and the intention alone is reliable not the spoken words. Also, the intention must be formed at the time of slaughter; if it is formed later on then that is not proper. However, if he had bought the animal with that intention and did not form an intention at the time of slaughter then that is enough.

(iii) It is a condition that the person who has his hand on the knife and the one who actually slaughters the animal[1] must recite *Bismillah* at the time of the slaughter or just before it. If anyone of them omits to recite it then the slaughter is not lawful even if he may have omitted to recite it on the supposition that it was enough for one to recite.

Rulings:

(1) If *Bismillah* is recited but the animal escapes the-hold and flees then when it is recaptured and being slaughtered *Bismillah* must be recited again; the first recital is not enough.

(2) If anyone gets the animal to lie down, recites *Bismillah* but throws aside the knife in his hands and uses another knife for the slaughter then this is proper.

(3) If anyone recites *Bismillah* then does something unrelated, like talking to someone or eating a morsel or moves, and then goes on with the slaughter then the first recital of Bismillah is enough. It is not necessary to recite again.

(4) By *Bismillah* we mean any form of *zikr* that is not a supplication. Thus, it will not make the *hadi* lawful to recite O Allah, firgive me! (اَللّٰهُمَّ اغفرلی) If (الحمد لله) (Praise belongs to Allah) or (سبحان الله) (Glory be to Allah) are recited with the intention to represent the *tasmiyah* (Bismillah) then that is proper but if he does not make that intention

[1] However, if no one simply holds the knife then it is not necessary for one who helps in other ways like holding the animal to recite *Bismillah.*

while slaughtering the animal then it is not proper. The *mustahabb* words at the time of slaughter are (بسم الله والله اكبر) (In the name of Allah. Allah is the greatest).

(iv) It is also a condition that the animal should be owned by the one who offers the *hadi.* If he slaughters someone else's goat, or steals it then it will only be proper if the value of the live animal is paid to its owner but the sin of stealing is on him. Further, if the price of the dead animal is paid then it is not proper. Similarly, if anyone buys a goat and slaughters it but someone thereafter claims to be the actual owner of the goat and it did not belong to the seller then unless he regularises the transaction the slaughter is not valid.

Rulings:

(i) It is not valid for anyone if he slaughters as *hadi* an animal that someone has placed with him in a trust, or loaned, or rented and then its price is paid to the owner.

(ii) If two people slaughter each other's *hadi* as their own then their *hadi* is accomplished on their own account and they wil not be responsible too for compensation. Each may take his own *hadi* after slaughtering it but if they realise their mistake after eating it then they may ask each other's forgiveness. If both of them do not forgive each other then each may pay the other the price of the meat and that may be given away in *sadaqah.*

WHEN *HADI* IS LOST OR DIES.

Rulings:

(i) If, while on the way to the Haram before entry into its limits or before the appointed time, the *hadi* is on the point of death and it is an optional *hadi* and a camel then it must be slaughtered by spearing and if a cow, etc. then by slitting the throat. The meat may be given to the poor. The owner must not eat it or feed it to the rich; if he does

so then it is *wajib* to give the price in *sadaqah*. A replacement *hadi* is not *wajib*. If the poor people are not found there then blood may be applied to the *qatawah* (belt) and hump of the camel. As for a cow, etc. they may be slaughtered and blood applied to them also. This is to mark them out as a *hadi* that only the poor are allowed to eat and the rich may not eat it. Similarly, if it is a vow to slaughter a particular animal then it is not *wajib* to offer another *hadi* in its place. But, if the *hadi* was *wajib* then the owner must slaughter it and do what he likes with it and areplacement will be *wajib* for it.

(ii) If a *hadi* develops a defect that disqualifies it, eg. more than one-third of its ear or tail is cut off, and it is an optional *hadi* then a substitute *hadi* is not *wajib* but the one that has developed the defect may be slaughtered. However, if that is a *wajib hadi* then a replacement must be offered while the first may be used as liked.

(iii) If before the days of sacrifice the *hadi* is near death within the Haram and it is an optional *hadi* and the owner has suffered much loss already then he may slaughter it and distribute its meat among the poor. He must not eat from it. But if it has a minor defect then it must be slaughtered and distributed among the poor and the owner may also eat.

(iv) If *hadi* is stolen or lost and if another is bought instead of it and a belt is tied round its neck while it is turned towards the Haram but the first *hadi* is then traced then it is better to slaughter both of them. It is also proper to slaughter the first and sell the second or slaughter the second and sell the first. If the price of both is equal then nohting is *wajib* on the owner but if the second is cheaper then he must give in *sadaqah* the excess value of the first.

VOW TO SLAUGHTER A *HADI.*

Rulings:

(i) One has the *hadi wajib* on him by making a vow.

(ii) If anyone says, "The *hadi* is on me" or "The *hadi* is on me for the sake of Allah" then the vow is made. Also, if anyone intending a vow says' "If I do such and-such work I will give the *hadi*" then the vow is made. If he had not intended any particular animal then it is necessary to offer a goat. But, if he had thought of a camel or cow then it will be *wajib* to offer whatever he had intended.

(iii) It is not proper for the owner to eat from the *hadi* against a vow or to serve the rich people.

(iv) It is not allowed to slaughter a *hadi* against a vow anywhere other than the Haram. He may slaughter in the Haram wherever he likes but it is *masnun* to slaughter at Mina if the days of sacrifice are on.

SUNDRY SUBJECTS.

Souvenirs. It is allowed to collect and take home from the Haram its soil, stone, dry wood and *izkhar* (lemon grass) provided it does not impair or damage its earth. However, Imam Shafa'i contends that it is unlawful but suggests that one may collect a little soil dust or dirt from the *Baytullah* if it does not cause any damage. But, Allamah Ibn Dahban has disallowed the taking of these things from the *Baytullah* because if the ignorant people go on picking up little bit of its soil that would ultimately cause damage. Therefore, it is better not to pick it up.

Rulings:

(i) These are the directions regarding the old (used) covering (*ghilaf*) of the *Baytullah* that people take as a keepsake. If it is made from the *Baytullah* (public treas-

ury) then the king has authority to sell it and use the proceeds for the maintenance of *Baytullah* or, he may give it to the poor or any one person; other people may then buy from these new owners. If the covering is made from the funds of *awqaf* (trusts) then it will be used in accordance with the conditions laid down by the donors of the trust. It will go to the one named by these donors from whom other people may get it. If the conditions of the donors are unknown then it will be disposed of according to old custom. It is not allowed to cut or buy a piece of the new covering of *Baytullah.* A buyer is allowed to wear and use the covering even if the wearer is in an unclean state or has menstruation; however, men are not allowed to wear it if it is silken. Besides, it is only allowed to wear it if nothing is written on it from the verses of the Quran or the *Kalimah tayyabah.*

(ii) It is not allowed to take the perfume of Ka'bah as a blessing whether it is applied to it or outside it (un applied). If anyone takes it he must return it. If anyone desires to take it then the method is to apply his own perfume to the *Ka'bah* and then take from it as much as he likes. The assistants at the *Ka'bah* must not disallow anyone to do it. Similarly, it is not allowed to remove the wax at Baytullah (from its candles). If anyone wishes to take that as a souvenir then he may light his own candle at the door of Baytullah and pick up the residue when it has burned itself down. It is not permitted to buy a candle, light or oil of the *Ka'bah* from its assistants.

VIRTUES OF THE ZAM ZAM WATER.

Zam Zam[1] is a well in the precincts of the *Masjid ul Haram* to the east of *Baytullah* about thirty-eight cubits

[1] Muqaddma Hadayah.(p.9)

from it at the edge of the *mutaf* (the area where *tawaf* is performed). *ZamZam* means plenty, abundant. It is said (ماءٌ زمزمٌ ای کثیر)(Water is *zamzam*, that is abundant).

As it has water in abundance It is called *Zam Zam.* It is known by many other names too. These are, *Tayyibah, Sayyidah, Salimah, Kafiyah, Munisha,* etc. The event of its discovery is famous and we do not feel it necessary to reproduce the story here. The Ulama are agreed on the point that its water is better than any other water in the world. However, the water that had emerged from the fingers of the Prophet as a miracle was better than the water of *ZamZam.* However, the Ulama disagree on whether the water of *ZamZam* is superior or that of *al-kawthar.* The research scholars suggest that the water of *ZamZam* is more excellent than that of *al-Kawathar.* The excellences and merits of *ZamZam* are described in many *Ahadith.* We reproduce only two of them that bring out its benefits and merits collectively[2].

عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللّٰہُ عَنْھُمَا قَالَ قَالَ رَسُوْلُ اللّٰہِ ﷺ خَیْرُ مَاءٍ عَلٰی وَجْہِ الْاَرْضِ مَاءُ زَمْزَمَ فِیْہِ طَعَامُ طَعْمٍ وَشِفَاءُ سُقْمٍ۔

الحدیث رواہ الطبرانی فی الکبیر وقال المحقق ابن الھمام رواتہ ثقات ورواہ ابن حبان ایضاً

(1) It is reported by Hadrat Ibn Abbas that the Messenger of Allah said, "The best of water on the face of earth is the water of *ZamZam.* It is a nourishing food and cure for illness." (*al-Kabir, Ibn Hamam. Ibn Hibban.*)

[2] Ibn Hamam has discaussed the traditions on *zamzam* in Fath-al-Qadeer and confirmed their veracity.

ury) then the king has authority to sell it and use the proceeds for the maintenance of *Baytullah* or, he may give it to the poor or any one person; other people may then buy from these new owners. If the covering is made from the funds of *awqaf* (trusts) then it will be used in accordance with the conditions laid down by the donors of the trust. It will go to the one named by these donors from whom other people may get it. If the conditions of the donors are unknown then it will be disposed of according to old custom. It is not allowed to cut or buy a piece of the new covering of *Baytullah.* A buyer is allowed to wear and use the covering even if the wearer is in an unclean state or has menstruation; however, men are not allowed to wear it if it is silken. Besides, it is only allowed to wear it if nothing is written on it from the verses of the Quran or the *Kalimah tayyabah.*

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[1] Muqaddma Hadayah.(p.9)

from it at the edge of the *mutaf* (the area where *tawaf* is performed). *ZamZam* means plenty, abundant. It is said (ماءٌ زمزمٌ ای کثیر)(Water is *zamzam*, that is abundant).

As it has water in abundance It is called *Zam Zam.* It is known by many other names too. These are, *Tayyibah, Sayyidah, Salimah, Kafiyah, Munisha,* etc. The event of its discovery is famous and we do not feel it necessary to reproduce the story here. The Ulama are agreed on the point that its water is better than any other water in the world. However, the water that had emerged from the fingers of the Prophet as a miracle was better than the water of *ZamZam.* However, the Ulama disagree on whether the water of *ZamZam* is superior or that of *al-kawthar.* The research scholars suggest that the water of *ZamZam* is more excellent than that of *al-Kawathar.* The excellences and merits of *ZamZam* are described in many *Ahadith.* We reproduce only two of them that bring out its benefits and merits collectively[2].

عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللّٰہُ عَنْھُمَا قَالَ قَالَ رَسُوْلُ اللّٰہِ ﷺ خَیْرُ مَاءٍ عَلٰی وَجْہِ الْاَرْضِ مَاءُ زَمْزَمَ فِیْہِ طَعَامُ طَعْمٍ وَشِفَاءُ سُقْمٍ۔

الحدیث رواہ الطبرانی فی الکبیر وقال المحقق ابن الھمام رواتہ ثقات ورواہ ابن حبان ایضاً

(1) It is reported by Hadrat Ibn Abbas that the Messenger of Allah said, "The best of water on the face of earth is the water of *ZamZam.* It is a nourishing food and cure for illness." (*al-Kabir, Ibn Hamam. Ibn Hibban.*)

[2] Ibn Hamam has discaussed the traditions on *zamzam* in Fath-al-Qadeer and confirmed their veracity.

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ مَنْ شَرِبَ لِمَرَضٍ شَفَاهُ اللّٰهُ اَوْلِجُوْعٍ اَشْبَعَهُ اللّٰهُ اَوْ لِحَاجَةٍ قَضَاهَا اللّٰهُ–رواه المستغفرى فى الطب عن جابرؓ الجامع الصغير للسيوطى

(2) The water of *ZamZam* is suitable what it is drunk. If anyone drinks it for cure from illness, Allah grants him cure. If anyone drinks it to ward off hunger, Allah feeds him with it. If anyone drinks it for any desire or demand, Allah fulfils his wish. (*al-Mustaghfiri,* in *at-Tibb* from *Jabir.al-Jami" as-Saghir, Suyuti.*)

These *Ahadith* tell us that *ZamZam* is a food, a medicine and a means to get one's desires fulfilled. It is unique in this repecet. However, it is a condition that one who drinks it must be sincere and have firm faith in it. Allama Ibn Qayyim writes in *Zad-ul-M'ad.* "I have seen a man who subsisted on *ZamZam* water alone for half a month, rather more than that. He never felt hunger and he was like other people while performing *tawaf.* "He writes further that man said to him, "At times, I have been on *ZamZam* water alone for forty days and felt no letting down in vigour. I used to Fast also, perform *tawaf* and have conjugal relations with my wife."

Thousands have used it for cure and fulfilment of desires. I too have tried it out. I found out just as the Holy Prophet ﷺ said. He is the Truthful one, may my life and my parents be ransomed to him. I found cure in it and an answer to my supplications through it. I progressed through the knowledge of certainty to the status of the eye of certainty.

RULINGS ON THE WATER OF *ZAMZAM.*

(I) It is *mustahabb* to drink the water of *ZamZam* in plenty. It is a sign of one's belief.

(ii) It is a form of devotion to look at *ZamZam* with the intention of gaining nigh to Allah just as it is to watch the *Kab'bah.*

(iii) One is allowed to perform ablution and have a bath with the water of *ZamZam* as a means of benediction.

(iv) The water of *ZamZam* must not be used to wash anything that is impure. It includes one's clothes or any other impure thing. A sexually defiled person must not have a purifying bath with it. (Sharah Lubab). However, we learn from *Dur Mukhtar* and *Rudd ul Mukhtar* that the water of *ZamZam* may be used to remove *hadath* (impurity, whether minor or major) without any misgiving. However, it is *makruh* to remove impurity by washing with it.

(v) It is *makruh* for cleansing the private parts. According to some Ulama it is *haram* (unlawful) to do so. It is reported that when some people used it for cleansing of their private organs they suffered from piles.

(vi) It is *mustahabb* to transport the water of *ZamZam* to other cities as a token and to offer it to the people for drinking. One is allowed to sprinkle it over sick persons too.

(vii) If a pilgrim has with him the water of *ZamZam* in some sort of a container and no other water by which he may perform ablution or bath then it is *wajib* that he performs ablution and have a bath with the *ZamZam* water. It is not allowed to perform dry ablution (*tayammum*). Some jurists have suggested a way out for anyone in this situation who does not wish to use *ZamZam* water. They suggest that he must gift the *ZamZam* water to someone else who may deny him the *ZamZam* water. Or he may mix so much rose etc in it that would be in excess of *ZamZam* water so that it may not be pure *ZamZam* he uses. However, this method is not advisable and Qadi Khan has rejected it.

(viii) The well of *ZamZam* is in the precints of the mosque and the portion around it is a mosque[1]. Therefore, it is not allowed to perform ablution there or have a purifying bath. It is not allowed to spit, blow one's nose or enter there in a defiled state.

(ix) One is allowed to fetch the water of *ZamZam* (and take it with him).

BUYING AND SELLING *ZAMZAM* WATER IN THE MOSQUE.

The buying and selling of the water of *ZamZam* is allowed but one is not allowed to strike a deal, buy or sell in a mosque. The habits of the people to serve this water to the worshippers in the *Masjid ul Haram* and the *Masjid Nabavi* and expect payment for that is not proper. This is buying and selling although it may be given a different name and it is disallowed to both, buyer and seller; this is the view of the *Hanafi* school of thought. It is better to use the water coolers in the two mosques for drinking *ZamZam* water. Although I have not been able to find a clear verdict in the books but according to the principles and rules the invalidity is very obvious. Neverthess. Allamah Ibn al-Hajj Maliki has discussed this question in detail in Madkha[2]. He says that people who serve water in this way should not be allowed to enter the mosque because they seek a return for serving water and pray for their clients. This is bidah (an innovation). There are some disadvantages in it. Firstly, they play their glasses by striking them with each other. Secondly, they raise their voice in the mosque without a reason valid enough in *Shari'ah*. Thirdly, they buy and sell in the mosque and to over the shoulders of people crashing through rows. Those who are thirsty call them

(1) Radd al Mukhtar, Ahkam Masjid.
(2) v 2 p890

out and pay them for the water. This is buying and selling, undoubbedly. It is so in the view of Imam Malik. Fourthly, their jumping over worshippers is a cause of inconvenience to them. Fifthly, it causes disrespect to the mosque and pollutes it because some water does fall down on the floor. Although the water is pure but it is disallowed to drop water in the mosque in this way. Sixthly, some people are habitually bare-footed and they enter the mosque without washing their feet and pollute the mosque and the clothes of the worshippers. This *bid'ah* is practiced both in Masjid ul Haram and the Masid Nabavi.

PLEACES WHERE SUPPLICATIONS ARE GRANTED.

It is known that supplications are granted all over Makkah. However, there are some auspicious points where they are particulary approved. Therefore, we must make supplications at these places with particular attention. These are:

(1) *Mataf*. The place where *tawaf* is observed.
(2) *Multazim*. The wall between the door of *Baytullah* and the *Black stone*.
(3) *Mizab Rehmah*. The portion under the conduit of *Baytullah*.
(4) Inside the *Baytullah*.
(5) Near the well of *ZamZam*.
(6) Behind the *Muqam Ibrahimi*.
(7) Safa.
(8) Marwah.
(9) At the place where sa'i is performed particulary between the Maylayn Akhdarays (green pillars).
(10) At 'Arafah.
(11) At Muzdalifah expecially in the Masharul Haram.

(12) At Mina.
(13) Near the *jamarat*.
(14) At the time of eyeing the Baytullah.
(15) Inside the Hatim.
(16) Between the Hajr Aswad and Rukn Yamani.

According to some Ulama there are also some of the auspicious points where supplications are granted:

(17) Dar Irqam, the birth place of the Prophet
(18) The house of Sayyidah Khadijah
(19) Between the *Mustajar* (that is, Rukn Yamani) and the closed door of the Ka'bah that used to be on the other side of the present door (western side).
(20) The cave Thaur.
(21) The cave Hira. And so on.

SIGHTS OF MAKKAH AND ITS MONUMENTS.

Houses:

(i) The house of Sayyidah Khadijah Kubra[1] where Sayyidah Fatimah was born.The prophet stayed in this house until Hijrah (the migration to Madinah). According to some Ulama this house is more superior than every other place in Makkah except the Masjid ul Haram.

(ii) The birth place of the Prophet ﷺ. It is situated is Sha'b Ali.

(iii) The house of Sayyidina Abu Bakr[2] in which there were two stones, one *Mutak Allam*[3] and the other Muttaka[4]. It is in *Zqqat Sawaghin.*

(iv) The birth place of Sayyidian Ali in Sha'b bin Hashim.

(v) *Dar Arqan.* A mosque is now built here and it is near Safa. It was here that Sayyidina Umer (رضى الله عنه) em-

(1) There is a madrasah here now.
(2) There is a mosque there now named Masjid Abu Bakr.
(3) This stone had saluted the prophet
(4) The prophet had reclined on it.

braced Islam. It is now part of Safa and Marwah. Visit to *Jannah al-Ma'la.* It is the graveyard of Makkah. With the exception of *Baqi,* the graveyard of Madinah it is superior to every other graveyard. It is *mustahabb* to visit it. One must go there with the intention of going to the graves of the companions, their successors and the rightneous people. One must not do anything contrary to *sunnah* over there.

METHOD OF VISITING THE GRAVES.

If there is space, the visitor must come towards the *qiblah* from the side of the feet. He must notcome towards the *qiblah* from the side of his head. He may offer salutation in these words.

اَلسَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاِنَّآ اِنْشَاءَ اللهُ بِكُمْ لاَحِقُوْنَ
وَنَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

Peace be on you, O group of Believers dwelling in these graves. Insha Allah ! We shall be meeting you, and we beg of Allah safety for ourselves and for you.

He may then keep standing or sit down a while and make supplications. Whether he stands or sits he must do with the dead as he behaved with them while they were alive. He may recite *surah al-Fatihah, surah al-Baqarah* the first portion and the last of it, *surah Yasin, surah at Takathur* and *surah al Ikhlas.* He may recite them twelve times or eleven, seven, or three times; he may then assign the reward to the dead in these words: "O Allah ! Convey the reward of whatever I have recited to so-and-so." He must neither sit on the graves nor walk over them.

(12) At Mina.
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TAKING-UP PERMANENT RESIDENCE AT MAKKAH OR MADINAH.

Rulings:

The Ulama differ in their opinions on taking-up residence at Makkah. Imam Abu Yusuf and Imam Muhammad and others regard it as *mustahabb.* This is what the general people follow and the edict is issued accordingly. Imam Abu Hanifah, Imam Malik and others regard it as *makruh* because a person cannot show due respect and veneration while he stays here and he will not be able to observe the etiquette and manners that he should observe while staying here. As it is, to commit a sin is wrong anywhere but at this place it is a most disturbing behaviour. This is only Abdullah bin Abbas رضی اللہ تعالی عنہ took up residence at Taif and he used to say, "If I commit fifty sins at Taif then those are not as bad as a single sin I might commit at Makkah." It is reported that Abdullah bin Mas'ud رضی اللہ تعالی عنہ said, "One is not called to account for merely intending to do something anywhere but at Makkah a man's intentions are also questioned."

Allah has said

وَمَنْ يُّرِدْ فِيْهِ بِاِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ

> And whosoever intends profanity there in wrongfully, We shall make him taste of a painful chastisement. (*al-Hajj,* 22:25)

Thus, while the stay at Makkah is a source of blessing and multiple rewards, we have seen that great people felt unable to observe its etiquettes and show due veneration to it. Obviously, we cannot hope to match their way of life and it will be much difficult for us.

Anyone who stays there and pays due respect and honour may know that living at Makkah is undisputable superior and full of merits. However, it is very difficult in these times.

As for stay at Madinah, though there is no fear of facing increased questioing against bad behaviour yet there is likehood of lagging behind in reverence and manners. In such a situation, staying there is *makruh.* However, if anyone stays there and is careful to observe its manners then living there and dying there is very auspicious as also a means of intercession and release and salvation. We find in *Sahih Muslim*: "As for anyone who is tolerant of the difficulties and hardships of Madinah, on the day of Resurrection. I shall intercede for him. "According to *Tirmizi* the Messenger of Allah said, "Whoever can must die at Madinah. I will intercede surely for those who die there."

Mosques of Makkah And Mina, etc.

Apart from *Masjid ul-Haram* there are many mosques in and around Makkah that are worth visiting. The well-known among them are:

Masjid Rayah: It was here that the Messenger of Allah had hoisted a flag. It is on the way to Jannah at Ma'la.

Masjid Jinn: It was here that the jinn had assembled and listened to the Qur'an being recited.

Masjid Tan'im: The *ihram* for Umrah is assumed here. It is three miles to the north of Makkah and it is also known as *Masjid Aishah.*

Masjid Ghanam or *Masjid al-Ijabah:* It is situated in Muhallah Mu'abidah near the valley of Muhassab.

Masjid Zi Tuwa: This is on the way to Tan'im. The Messenger of Allah ﷺ used to alight here while he had the *ihram* on him.

Masjid Khayf: It is a big mosque in Mina. It is said that as many as seventy prophets are buried here.

Masjid Namrah: It is on the borders of 'Arafah.

Masjid Mash'arul Haram: It is in Muzdalifah.

Masjid Jabal Abi Qubays(1): It is on the mountain Abul Qubays.

Masjid Uqbah: It is near Mina a little away to the left on the road.

Masjid Dar un Nahr: It is between *Jamrah* Ula and *Jamrah* Wusta in Mina.

Masjid al-Kabsh: It is where sayyidina Ibrahim had made sayyidina Isma'il lie down that he may slaughter him for the sake of Allah.

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(1) People bring here roasted lamb's head and eat it here in the superstition that they will not ever suffer headache but there is no truth in this superstition. (Shayr Muhammad).

Masjid Ja'ranah: It is on the road to Taif. It is *masnun* to assume the *ihram* for Umrah here too. However, it is more excellent to assume it at Tan'im.

MOUNTAINS OF MAKKAH.

Jabl Thaur. It is three miles from Makkah. The Messenger of Allah ﷺ and sayyidina Abu Bakr رضی اللہ تعالیٰ عنہ had stayed here three nights when they had commenced their *hijrah,* the migration to Madinah; the cave is at the apex of the mountain. It is about a mile or a mile and a half high. Steps have been carved out to the top.

Cave of Hira. It is to the left when one goes to Mina from Makkah. The Messenger of Allah ﷺ used to seclude himself here before the prophethood was bestowed on him and he devoted himself to worship while he was in the cave. It is not very high. Transport is available upto the base of the mountain. It was here that the Prophet ﷺ rceived the first revelation.

Jabl Abi Qubays. It is opposite the Baytullah. One goes by the mount Safa and climbs it. It is not very high. Some people say that the miracle of the splitting of the moon was seen here. However, according to a narration in *Bukhari* it had been shown at Mina. In the days of Ignorance this mountain was known as Amin because the Black stone lay on it since the deluge in the times of Prophet Nuh Someone by the name of Abu Qubays buit a house for himself on this mountain and it came to be known by that name since then. According to Mujahid of all the mountains on earth, it was this mountain that Allah first raised.

THE JOURNEY TO MADINAH.

مَنْ حَجَّ فَزَارَ قَبْرِیْ بَعْدَ مَوْتِیْ کَانَ کَمَنْ زَارَ نِیْ فِیْ حَیَاتِیْ (مشکوٰۃ)

He who performs Hajj then visits my grave after I am dead is like one who visited me while I was alive. (Mishkat)

Madinah is directly to the north of Makkah. It was known as *Yathrib* or *Athrib* in the days of Ignorance prior to Islam. Some of the *ahadith* disallow the use of these names. The name "Yathrib" had a reproachful, ignonimous bearing so the Prophet ﷺ changed it to "Madinah." It is this name that is referred to in the Qur'an frequently, e.g.

وَمِنْ اَهْلِ الْمَدِیْنَةِ مَرَدُوْا

It is a blessing that every corner of the world learnt from its civilisation and continues to gain to this day. Ninety-four names of Madinah are mentioned in *Wafa ul-Wafa* highlighting its importance and high rank. The Prophet ﷺ has mentioned many merits of Madinah. However, it is enough to realise its nobility and greatness that the beloved of Allah and our leader in this world and the next lived in this city and is buried here.

WHICH OF THE TWO IS MORE MERITORIOUS MAKKAH OR MADINAH.

It is an agreed upon knowledge that Makkah and Madinah are more meritorious than every other city. However there is a difference of opinion on which of these two is superior to the other. In our view Makkah is superior to Madinah. This is what Imam Sha'fa'i and Imam Ahmad hold. On the other hand, Imam Malik contends that Madi-

nah is more meritorious. However, in discussing this subject the portion where the Prophet is buried is not considered because there is a unanimous opinion that the portion on which the Prophet lies is more meritoriious than all else. It is superior even to Masjid ul-Haram, the Ka'bah, the Throne and the Chair.

The Haram at Madinah.

According to the Hanafi school of thought there is no Haram at Madinah but the other three Imams contend that there is Haram for Madinah too. They hold that it is not allowed to trap its game or chop its trees etc. because the Prophet ﷺ had said, "I declare Madinah to be Haram." According to a tradition reported by Sayyidina Ali رضی اللہ تعالیٰ عنہ the Prophet ﷺ said that Madinah is Haram between Jabal A'ir and Jabal Thaur. The Jabal A'ir is a famous mountain of Madinah while Jabal Thaur is a hillock near Jabal Uhud not normally known by people but the writer of Qamus and other scholars have proved through research that Thaur is a small round hillock behind Jabal Uhud.

According to another tradition on which the Hanafi base their deduction, the injunctions concerning the Haram of Madinah are not as strict as they are for the Haram of Makkah. That only highlights the sacred nature of Madinah and the reverance and veneration due to it. The implication, therefore, is that while it is not unlawful to trap animals or cut its trees within the limits of Madinah, neverthess it is against etiquette to do so.

The road to Madinah.

People used to travel Madinah on camels or by cars but now camels are not used anymore. The road between Makkah and Madinah is very wide now and travel by bus is very easy. Talk of danger during the journey is now a

thing of the past. Aeroplanes may be used too from Jaddah. Pilgrims may decide upon the mode of travel according to their ability and pocket.

Cars pass through Jaddah while travelling between Makkah and Madina[1]. There are restaurants on the way. The road is very safe, by the grace of Allah. There is no risk of pain or hardship. At the Rest Houses between Jaddah and Madinah the pilgrims may stay awhile and rest against a little payment. There are governmental police posts too; they are helpful in case of difficulty.

VISIT TO THE CHIEF OF THE MESSENGERS, MERCY TO THE WORLDS.

The visit to the Prophet, Sayyidina Muhammad ﷺ is the highest form of nearness and most excellent mode of obedience. It is the most instrumental of all means of raising one's rank. Some Ulama hold that to visit him is almost *wajib* for those who are affluent or can afford the visit.

The Prophet ﷺ has himself urged his followers to pay a visit to him. He has said that if anyone does not visit him in spite of ability then he is impolite and ignorant (or cruell). He is fortunate who avails this opportunity; and unlucky is he who deprives himself of this great blessing in spite of ability and abundance.

قَالَ النَّبِیُّ ﷺ مَنْ زَارَنِیْ كَانَ فِیْ جَوَارِیْ یَوْمَ الْقِیٰمَةِ اَلْحَدِیْثْ

رَوَاهُ الْبَیْهَقِیْ فِی شُعَبِ الاِیْمَان (مشکوۃ)

(1) The Prophet ﷺ said. "He who visits me will be next to me on the day of Resurrection." (Mishkat)

مَنْ حَجَّ فَزَارَ قَبْرِیْ بَعْدَ مَوْتِیْ كَانَ كَمَنْ زَارَنِیْ فِیْ حَیَاتِیْ۔

رَوَاهُ الْبَیْهَقِیْ فِی شُعَبِ الاِیْمَان (مشکوۃ)

(1) Now, Jaddah is by-passed and one may travel direct between the two cities.

(2) If anyone performs Hajj then visits my grave after my death then he is as if he visited me while I was alive. (Mishkat)

مَنْ حَجَّ الْبَيْتَ وَلَمْ يَزُرْنِىْ فَقَدْ جَفَانِى–

رواه ابن عدى بسند حسن (شرح لباب)

(3) He who performs Hajj but does not visit me has been rude to me. (Sharah Lubab)

مَنْ زَارَ قَبْرِىْ وَجَبَتْ لَهٗ شَفَاعَتِىْ

رواه الدار قطنى والبزار (فتح القدير)

(4) If anyone visits my grave then my intercession for him becomes obligatory (on me).

The Prophet ﷺ has, therefore, exhorted us considerably to visit him. Every Muslim (who has the necessary means and ability) must seize this blessing.

RULINGS AND MANNERS.

(I) As for him on whom Hajj is *fard* it is allowed to pay a visit (to the prophet) before he performs Hajj provided he is not likely to miss the Hajj. However, it is better for him to observe Hajj before the visit. As for one who performs an optional Hajj it is allowed to him either to visit first or to perform Hajj first. As for him who has Madinah on his route to Makkah for Hajj he must pay a visit before he performs Hajj; e.g. the people of Syria.

(ii) If anyone has the Hajj *fard* on him[1] and he comes to Makkah before the months of Hajj then it is proper for him to visit Madinah before the months of Hajj begin. He

[1] However, the *mutamattu'* who has performed Umrah and relinquished its *ihram* may not perferably leave Makkah before Hajj into the *aafaq* so that his *tamattu'* is correctly observed.

is not allowed to visit Madinah once the months of Hajj begin if there is likehood of his missing the Hajj on going there first. However, if there is no risk of his missing the Hajj and he has a reliable means of conveyance and the route is safe and secure then he may go to Madinah before Hajj[1].

(iii) As he begins the visit to Madinah then alongwith his intention to visit the Prophet ﷺ he must also intend to visit the Masjid Nabavi. Shaikh Ibn Hamam however, says, "In my view it is bettter to form an intention only for visiting the grave of the Prophet ﷺ. The visit to the Masjid Nabavi will be accomplished at the same time. Or, if Allah grants him a second opportunity then he may form an intention to visit both the places.

(iv) As one begins the journey to Madinah, he may invoke blessings on the Prophet ﷺ frequently. In fact, whatever time he has on hand after discharging his obligations (*fard* duties) and other necessities he must spend in invoking blessings on the Prophet ﷺ. He must develop great zeal and ferour and show no slackness in displaying his love for him. If he does not develop this state spontaneously then he must force himself into that mood and draw a lover's picture over himself. (من تشبه بقوم فهو منهم)(He who imitates a people is one of them). He may visit the sacred places on the route and he may offer prayers in thosemosque on the route which have a connection with the Pprophet ﷺ or his Companions; he must not enter the mosque only as a tourist or sightseer, Sayyidina Abdullah bin Mas'ud quotes the Prophet ﷺ as saying that among the signs of the Last Day is that a person will pass through the length and breadth of a mosque but will not offer prayer there.[2] Therefore, whenever one visits a mosque, he

[2] The issue is revised here (Sa'id Ahmad).

[3] (*Jama' al Fawa'id al-Kabir*)

must pray two raka'at *Tahiyat al Masjid* in it if the time is not *makruh*.
If any auspicious well is found on the way then its water may be drunk as a source of blessing.

THE MOSQUES ON THE ROAD BETWEEN MADINAH AND MAKKAH.

There are many mosques on the road to Madinah from Makkah. The more well-known of these are:

Masjid Zul Hulayfah: It is also known as Bir Ali. It is the *miqat* of the people of Madinah.

Masjid Mu'arras: The Messenger of Allah ﷺ had rested here in the very last part of the night. It is about six miles from Madinah.

Masjid 'Arq az-Zabiyah: The Pprophet ﷺ had prayed here. It is two miles ahead of Rawha. It is said that seventy Prophets ﷺ had prayed here.

Masjid al-Ghazalah: It is at the end of the valley Rawha. Here too, the prophet ﷺ had offered prayers.

Masjid as-Safra: It is at a distance of three days travel from Madinah. Sayyidina Abu 'Ubaydah bin al-Harith ﷺ is buried in Safra'. He was injured in the Battle of Badr and died in Safra and was buried there.

Masjid Badr: It is at Badr where the Battle of Badr was fought. It is referred to in the Qur'an in these words (لَقَدْ نَصَرَكُمُ اللهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ){And Allah had certainly helped you at Badr, while you were in a miserable position} (*Al-Imran,* 3:123). A visit must be paid also to the martyrs of Badr. A visit to Badr and its mosque is now very easily done. One also gets an opportunity to stay here for a long time. The pilgrims must visit this place if their bus stops here and refresh the memory of a great event in the history of Islam.

Mosques of Juhfah: There are three mosques in Juhfah. One of them is at its point of entry while another is at its winding edge near the markings of the *miqat*. The third is three miles away on the left side of the road.

Masjid Marr az-Zuhran: It is a manzil away from Makkah. While going towards Makkah it falls on the left side of the road. It is also known as *Masjid Fath. Masjid Sarf.* It is three miles to the north of the valley *Fatimah.* Sayyidah Maymunah was marreid to the Prophet ﷺ here and the consummation of the marriage took place here. Further, she died here and is burried here.

Masjid Tan'im or *Masjid Ayshah:* Pilgrims normally go here to assume the *ihram* of Umrah. It is three miles to the north of Makkah.

Masjid Zi Tuwa: It is near the well of Tuwa. The Messenger of Allah ﷺ had stayed here on his way to Makkah.The wells on the Route[1]. The well-known wells on the road between Makkah and Madinah are:

(1) Bi'r Khalis.
(2) Bi'r Qadimah.
(3) Bi'r Masturah.
(4) Bi'r Shaikh.
(5) Bi'r Ghar.

[1] All the mosques and wells are not found on the route by car because it goes via Jaddah.

(6) Bi'r Rawha.
(7) Bi'r Hasani.
(8) Bi'r al-Ashhab.
(9) Bi'r Mashi.

As one approaches Madinah. When the pilgrim is near Madinah, he must evince a keen desire to be there and speed up his approach being very humble and respectful. He must invoke blessings on the Prophet ﷺ even more often and convey his greetings to him.

Rulings:

(i) As he sights Madinah and its trees he must make supplications and invoke blessings and peace on the Prophet ﷺ. It is better for him to alight from his transport and walk barefooted weeping profusely. He must show extreme respect and honour. The truth is that even if he walks on his head he will not yet be fulfilling the right of the Prophet ﷺ. However, he must not lag behind in being faithful.

(ii) When he is at the city-wall of Madinah (boundaries), he may make this supplication after invoking blessings on the Prophet ﷺ.

اَللّٰهُمَّ هٰذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ لِيْ وِقَايَةً مِّنَ النَّارِ
وَاَمَانًا مِّنَ الْعَذَابِ وَسُوْءِ الْحِسَابِ.

O Allah ! This is the Haram of your Prophet ﷺ. Let it be deliverance for me from Hell and security from chastisement and freedom from reckoning.

If it is possible, he must first have a bath before entering the city or after entering it. If that is not possible then he must perform ablution although it is better to have a bath. He may then wear clean clothes --- new clothes are better to wear ---, apply perfume and on entering the city (gate) he may recite:

بِسْمِ اللهِ مَاشَاءَ اللهُ لاَ قُوَّةَ اِلاَّ بِاللهِ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ
وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّارْزُقْنِيْ مِنْ زِيَارَةِ رَسُوْلِكَ مَارَزَقْتَ
اَوْلِيَائَكَ وَاَهْلَ طَاعَتِكَ وَاَنْقِذْنِيْ مِنَ النَّارِ وَاغْفِرْ لِيْ وَارْحَمْنِيْ يَا
خَيْرَ مَسْئُوْلٍ اَللّٰهُمَّ اجْعَلْ لَنَا فِيْهَا قَرَارًا وَّرِزْقًا حَسَنًا.

In the name of Allah, Whatever Allah wills (does happen).There is no might save Allah. My Lord, cause me to enter a truthful entrance, and cause me to go forth a truthful out-going. Appoint for me a visit to your Messenger as you did appoint for your friends and obedient slaves. Rescue me from the fire, and forgive me. Have mercy on me. O the Best of those who are asked ! O Allah ! Provide us the best place in it and the best provision.

(iii) When his eyes set on the green dome --- may blessings be on the Prophet, plenty of blessings ! he may yearn to present himself there realising its honour and splendour. This is the most sacred place.

(iv) The pilgrim when he enters the city must endeavour to go to the Masjid Nabavi before all else. If he has an urgency, he must get over it and come to the mosque and visit the Prophet ﷺ. However, it is better for women that they pay their visit at night.

(v) .On entering the Masjid Nabavi the pilgrim must be very humble and attentive. He must place his right foot forward as he enters, and make this supplication,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّصَحْبِهٖ وَسَلِّمْ اَللّٰهُمَّ اغْفِرْ لِيْ
ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ.

O Allah ! Bless Muhammad and his Companions. And give peace ! O Allah ! Forgive me my sins and

open for me the doors of Your mercy.

He may enter from any door he likes but it is better to enter by *Bab Jibril.* In the mosque he may offer two raka'at *tahiyat ul Masjid* if it is not a time when offering prayers is *makruh*; he must pray in the Rawdah (the garden or the tomb itself) between the grave and the pulpit. In the first raka'ah he must recite after *al-Fatihah* the surah al-Kafirum and in the second the surah *al Ikhlas.* The piece of land between the pulpit of the mosque and the grave or resting place of the Holy Prophet ﷺ is called Rawdah or the *Riyadh ul-Jannah.* The Pprophet ﷺ had said about it "What is between my house and my pulpit is a Rawdah (garden) from the gardens of Paradise." It is meritorious to offer the *tahiyat ul-Masjid* in the *Mihrab* (a niche in the centre of a wall in a mosque making the direction to the Ka'bah) of the Prophet ﷺ in the *Rawdah.* If one does not get a chance there then he may pray anywhere in the *Rawdah.* After he has completed the prayer and offered the salutation, the pilgrim must praise and extol Allah and express his gratitude to him and supplicate Him to grant acceptance to the visit. Some Ulama have said that he may even prostrate himself before Allah in gratitude for the great blessing. It is better that he offer the two raka'at and fall down in prostration than simply prostrate himself though that too is allowed.

(vi) If the congregational prayer is being offered then he may join them --- or, if he might miss the *fard* prayer if he offers the *tahiyatul Masjid* then he must offer the *fard* prayer first. The *tahiyat ul Masjid* will be regarded as offered.

THE METHOD OF INVOKING PEACE AT THE RAWDAH OF THE PROPHET ﷺ

Rulings:

After the *tahiyat ul Masjid* is offered, the pilgrim may arrive with extreme respect at the grave of the Prophet ﷺ leave behind all worldly thoughts and stand near the pillar at the side of the head; he must keep himself about four arm length away from the wall. The back must be towards the *qiblah* and he may stand slightly turned to the left so that he is in line with the face of the Prophet ﷺ He must not look here and there but have his gaze lowered and do nothing that is disrespectful. He must not strive to be too close nor touch the fence. He must not kiss it or prostrate himself before it. Such behaviour is contrary to eqituette and is rude. It is not lawful either. It is idolatrous behaviour to prostrate oneself (before anyone besides Allah). The pilgrim may imagine that the Messenger of Allah ﷺ is resting himself his face turned towards the *qiblah.* He hears the greetings sent to him and whatever is spoken. Thus the pilgrim must be mindful of the high status and majesty of the Prophet ﷺ and convey his *salam* (greetings) in a moderate voice. He must not raise his voice to a high pitch or lower it very much. The *salam* is conveyed in these words:

اَلسَّلاَمُ عَلَيْكَ يَارَسُوْلَ اللهِ اَلسَّلاَمُ عَلَيْكَ يَا حَبِيْبَ اللهِ اَلسَّلاَمُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللهِ اَلسَّلاَمُ عَلَيْكَ يَا خَيْرَةَ اللهِ مِنْ جَمِيْعِ خَلْقِ اللهِ اَلسَّلاَمُ عَلَيْكَ يَا سَيِّدَ وُلْدِ آدَمَ اَلسَّلاَمُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ يَا رَسُوْلَ اللهِ اِنِّىْ اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ وَاَشْهَدُ اَنَّكَ عَبْدُهُ وَرَسُوْلُهُ وَاَشْهَدُ اَنَّكَ يَا رَسُوْلَ اللهِ قَدْ بَلَّغْتَ الرِّسَالَةَ وَاَدَّيْتَ الْاَمَانَةَ وَنَصَحْتَ

اَلْاُمَّةَ وَكَشَفْتَ الْغُمَّةَ فَجَزَاكَ اللهُ عَنَّا خَيْرًاجَزَاكَ اللهُ عَنَّا
اَفْضَلَ وَاَكْمَلَ مَاجَزٰى بِهٖ نَبِيًّا عَنْ اُمَّتِهٖ اَللّٰهُمَّ آتِهِ الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ وَابْعَثْهُ الْمَقَامَ الْمَحْمُوْدَ الَّذِىْ
وَعَدْتَّهٗ اِنَّكَ لاَ تُخْلِفُ الْمِيْعَادَ وَاَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ
اِنَّكَ سُبْحَانَكَ ذُوْالْفَضْلِ الْعَظِيْمِ.

Peace be on you, O Messenger of Allah ! Peace be on you, O beloved of Allah ! Peace be on you, O the best of Allah's creation ! Peace be on you, O the chosen one of Allah from all his creation ! Peace be on you, the best of the children of Adam! Peace be on you, O Prophet, and the mercy of Allah and his favours ! O Mesesnger of Allah ! Indeed, I do bear witness that no one is worthy of worship except Allah, the one, Who has no partner. And, I bear witness that you are His servant and His Messenger. I bear witness too, O Messenger of Allah, you have conveyed the message and fulfilled the trust and guided the *ummah* and uncovered the unknown. So, May Allah reward you from us the most superior and complete of His rewards on any Prophet from His *ummah* ! O Allah grant him the *wasilah* (nearness) the excellence and a high status and convey him to the praiseworthy station that You have promised him. Surely, You do not fail in your promise. And cause him to rise to the position near you. Indeed, You are without blemish, full of grace and majesty.

Then, the pilgrim may make his supplications pleading his intercession in these words:

يَارَسُوْلَ اللهِ اَسْئَلُكَ الشَّفَاعَةَ وَاَتَوَسَّلُ بِكَ اِلَى اللهِ
فِىْ اَنْ اَمُوْتَ مُسْلِمًا عَلٰى مِلَّتِكَ وَسُنَّتِكَ.

O Messenger of Allah ! I beseech you for your recommendation. I supplicate to Allah through your intercession in that I die as a Muslim practicing on your path and your sunnah.

He may add to the words of salam as much as he likes but the practice of our predecessors was brevity and they believed it to be the recommended form. He may not use words in the salam that evidence his special status and nearness because that is the worst of bad manners. If anyone does not remember these words and cannot memorise them then he may say as much as he knows or simply

اَلسَّلاَمُ عَلَيْكَ يَا رَسُوْلَ اللهِ

{ Peace be on you, O Messenger of Allah }

Rulings:

If anyone has requested the pilgrim to convey his greetings to the Prophet then after the pilgrim has presented his own salam, he may convey that man's *salam* in these words:

اَلسَّلاَمُ عَلَيْكَ يَارَسُوْلَ اللهِ مِنْ فُلاَنِ بْنِ فُلاَنٍ
يَسْتَشْفِعُ بِكَ اِلٰى رَبِّكَ.

Peace be on you, O Messenger of Allah from so-and-so son of so-and-so. And, he is desirous of your intercession with your Lord for him.

If many people have made such a request and the pilgrim does not remember the names then he may say in this way:

اَلسَّلاَمُ عَلَيْكَ يَارَسُوْلَ اللهِ مِنْ جَمِيْعِ مَنْ اَوْصَانِىْ بِالسَّلاَمِ عَلَيْكَ

Peace be on you, O Messenger of Allah, from all those who have instructed me to convey greetings to you.

Once the pilgrim has conveyed his *salam* to the Prophet he may move an arm length distance to the right and standing before the countenance of Sayyidina Abu Bakr رضی اللہ تعالیٰ عنہ convey his *salam* in this manner

اَلسَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ رَسُوْلِ اللهِ وَثَانِيَهُ فِي الْغَارِ وَرَفِيْقَهُ فِي الْأَسْفَارِ وَاَمِيْنَهُ عَلَى الْأَسْرَارِ اَبَابَكْرٍ الصِّدِّيْقِ جَزَاكَ اللهُ عَنْ اُمَّةِ مُحَمَّدٍ خَيْرًا.

Peace be on you, O Khalifah of the Messenger of Allah, his second in the cave, his companion in his journeys and his trusty in the secrets. O Abu Bakr as-Siddiq, may Allah reward you the best from the Ummah of Muhammad. May blessings of Allah and peace be on him.

Again, he may move an arm length distance to the right and stand in line with the countenance of Sayyidina Umer رضی اللہ تعالیٰ عنہ and speak these words of *salam* :

اَلسَّلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ عُمَرَ الْفَارُوْقِ الَّذِيْ اَعَزَّ اللهُ بِهِ الْإِسْلَامَ اِمَامَ الْمُسْلِمِيْنَ مَرْضِيًّا حَيًّا وَّمَيِّتًا جَزَاكَ اللهُ عَنْ اُمَّةِ مُحَمَّدٍ خَيْرًا ﷺ.

Peace be on you, O Commander of the Faithful, Umar al-Faruq through whom Allah granted honour to Islam.The Imam of the Muslims, pleased in life and death. May Allah reward you from the Ummah of Muhammad the best of rewards, may blessings of Allah and peace be on him.

The pilgrim is allowed to add or reduce these words of salutation on these two Companions. Further, if someone has requested him to convey his greetings then his salutation may also be conveyed. The Ulama have said that after conveying salutations to Sayyidina Umer the pilgrim must move back between the graves of Sayyidina Abu Bakr and Sayyidina Umar رضی اللہ عنہم and convey salam to them in these words:

اَلسَّلَامُ عَلَيْكُمَا يَا ضَجِيْعَيْ رَسُوْلِ اللهِ ﷺ وَوَزِيْرَيْهِ جَزَاكُمَا اللهُ اَحْسَنَ الْجَزَاءِ جِئْنَاكُمَا نَتَوَسَّلُ بِكُمَا اِلَى رَسُوْلِ اللهِ ﷺ لِيَشْفَعَ لَنَا وَيَدْعُوَ لَنَا رَبَّنَا اَنْ يُّحْيِيَنَا عَلَى مِلَّتِهِ وَسُنَّتِهِ وَيَحْشُرَنَا فِيْ زُمْرَتِهِ وَجَمِيْعِ الْمُسْلِمِيْنَ. آمين.

Peace be on the two of you, O Companions of the Mesesnger of Allah, his ministers. May Allah reward both of you the best of rewards. We have come to you as we ask you to intercede for us with the Messenger of Allah that he may intercede for us and pray for us that our Lord may cause us to live on His path and sunnah and may gather us with his faction, and (pray) for all the Muslims. *Aameen.*

He may then approach the Prophet again and extol and praise Allah, and invoke blessings on the Prophet ﷺ He may make supplications through the intercesion of the Prophet ﷺ He may request for his recommendation and raise his hands in supplication to Allah for himself, his parents, religious teachers, companions, friends and relatives and the Muslims in general. He may please include the publisher of this book from the core of his heart; it will be a great favour on him. After offering the salutation, he may say:

يَارَسُوْلَ اللهِ ﷺ قَدْ قَالَ اللهُ تَعَالَى سُبْحَانَهُ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْا اَنْفُسَهُمْ جَآؤُكَ فَاسْتَغْفَرُوْا اللهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوْا اللهَ تَوَّابًا رَّحِيْمًا. فَجِئْنَاكَ ظَالِمِيْنَ لِأَنْفُسِنَا مُسْتَغْفِرِيْنَ مِنْ ذُنُوْبِنَا فَاشْفَعْ لَنَا

اِلٰی رَبِّنَا وَاسْئَلْهُ اَنْ يُّمِيْتَنَا عَلٰی سُنَّتِكَ وَاَنْ يَّحْشُرَنَا فِیْ زُمْرَتِكَ.

O Messenger of Allah, Allah the glorified has said indeed "And if, when they wronged themselves, they had but come to you and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would certain have found Allah Relenting, Merciful." So, we have come to you having wronged ourselves, seeking forgiveness for our sins. Do intercede for us to our Lord and request Him to cause us to die on your *sunnah* and to gather us among your faction.

The pilgrim may then make supplications for himself and everyone else.

The readers of this book are reqested to convey salutations to the Prophet ﷺ on behalf of the writer and publisher. He may also convey their salutation to Sayidina Abu Bakr and Sayidina Umar رضی الله عنهم with due respect. He may supplicate Allah for the strengthening of their faith until death. May Allah reward my readers!

After having made the supplication, the pilgrim may approach the pillar of Abu Lubabah and offer two raka'at optional prayer here if it is not a *makruh* time for prayer. He may go on offering prayers and making supplication in the *Rawdah.* He may then come to the pulpit and placing his hands there invoke blessings on the Prophet ﷺ and supplicate Allah. At every pillar he may make supplications and seek forgiveness of Allah.

PILLARS OF MERCY IN RAWDAT UL-JANNAH.

There are seven pillars in the ancient Masjid Nabavi within the *Rawdah Jannah*. They are called pillars of Mercy. They are covered with marble and golden work. There are four Pillars in the first row and they are distinguished by red stone with their name engraved on them.

(i) *Ustawanah Hananah* (pity). It is on the place where the trunk of date wept bitterly when the Prophet adopted a pulpit instead of the trunk he had been using (for Friday Sermons)

(ii) *Ustawanah Haras.* When the Prophet ﷺ entered his house one of the Companions would sit here to watch over.

(iii) *Ustawanah Wufud.* Deputations that came to embrace Islam were received here. The Prophet ﷺ received them in the folds of Islam.

(iv) *Ustawanah Abu Lubabah.* The Companion, Abu Lubabah رضی الله عنه had committed a mistake during the *Ghaszwah* Tabuk. This is mentioned in the Quran (in its part II). Because of this he tied himself to this pillar. He vowed to remain tied up until the Prophet ﷺ untied him but the Prophet ﷺ said that he would wait for the Command of Allah in this respect. It was after fifty long days that Allah accepted his repentance and the Prophet ﷺ untied him.

(v) *Ustawanah Sarir.* The Prophet ﷺ used to observe I'*tikaf* here. His bedding was laid for him here at night.

(vi) *Ustawanah Jibril.* Sayyidina Jibril عليه السلام would sit here when he brought the revelation in the appearance of Syyidina Wahya Kalbi رضی الله عنهم.

(vii) *Ustawanah Ayshah* the Prophet ﷺ had said that there was a place in his mosque about which if people realised the merit of prayer there they would draw lots to obtain space there. Since then the Companions kept investigating which place it could be. It was after the death of the Prophet ﷺ that Sayyide Ayshah رضی الله عنها revealed the place to her nephew Abdullah bin Zubayr رضی الله عنه. It is near this pillar and the pilgrims must make supplications and seek forgiveness here.

The pilgrim may then return to his lodgings and he

may stay at Madinah as long as he likes. He must seize the opportunity at Madinah and take full advantage of it.

THE REWARD AGAINST PRAYER IN THE MASJID NABAVI.

The pilgrim must spend most of his time in the Masjid Nabavi intending to obesrve i'tikaf here. He must offer the five daily prayers with the congregation in the mosque and be careful to join it at the first takbir and stand in the first row. The reward for each prayer in this mosque is one thousand times according to a narration of *Bukhari.*

عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ صَلٰوةٌ فِیْ مَسْجِدِیْ هٰذَا خَیْرٌ مِّنْ اَلْفِ صَلٰوةٍ فِیْ مَاسِوَاهُ اِلاَّ الْمَسْجِدَ الْحَرَامَ (متفق علیه)مشکوة

It is reported by Abu Hurayrah رضی الله عنه that the Messenger of Allah ﷺ said, "One prayer in this mosque of mine is better than a thousand elsewhere except the sacred mosque." (*Bukhari* and *Muslim,* as in *Mishkat*).

In a version by Ibn Majah, the reward equals fifty thousand prayers worth. According to Imam Ahmad Sayyidina Anas said. "If anyone observes forty prayers in my mosque, none of his prayers being missed then freedom from Hell will be decided for him, as also deliverance from punishment and hypocrisy." Therefore, pilgrims must be very mindful of congregational prayer in the Masjid Nabavi. If it is possible, the pilgrim must observe i'tikaf too in the Masjid Nabavi for a considerable length of time. He must recite the Qur'an from cover to cover and give charity; charity may be given to the needy and the poor who are its inhabitants. He must deal with them kindly and ignore any excess committed by them. He must be lenient with them in buying and selling.

VARIOUS ISSUES.

Rulings:

(i) It is proper to present oneself at the Rawdah every day all the five times, or whenever there is an opportunity, and offer *salam.*

(ii) It is not allowed to touch the walls of the tomb, kiss them or cling to them. It is also bad manners to do so.

(iii) It is unlawful to perform *tawaf* round the tomb. It is also unlawful to bow down or prostrate oneself before it.

(iv) The pilgrim must not turn his back to the tomb without a pressing reason whether in prayer or otherwise.

(v) Whenever he passes by the tomb, he must offer salutations even in brief according to the opportunity available to him whether he is within the mosque or outside it.

(vi) While the pilgrim is in Madinah, he must frequently invoke blessings on the Prophet ﷺ, observe fasts, offer --- *sadaqah* and optional prayers and make supplications near the particular pillars of the mosque. He must be more mindful of the ancient mosque of the times of the Prophet ﷺ although reward in the entire mosque is equal.

(vii) It is rewarding to look at the tomb and when one is outside the mosque it is rewarding to look at the Dome.

(viii) The Ulama differ in their opinion on whether or not it is proper to bind one's hands in the form of prayers at the time of presenting oneself before the grave. Allamah Kirmani Hanafi Mula Rahmatullah Sindhi has said that it is allowed. Ibn Hajr Makki has disallowed it. Maulana Abdul Hayy Lakhnavi has discussed this question in detial in *Sa'ayah* and reproduced the views of the Ulama. He has drawn a conclusion that it is allowed saying that is prefer-

rable to have the hands together in this manner while presenting oneself at the grave of the Holy Prophet ﷺ though it is not proper to do so at any other grave particularly of ordinary people. At this point, I venture to suggest that although the Ulama allow the placing of hand over hand in the fashion of prayer at the visit to the Prophet ﷺ, it is better not to do so.The pilgrim must be himulity personified and show humbleness and respect to the utmost. In the first place, the Ulama are not agreed on this question and secondly there is the risk of the common man misinterpreting the binding of hands in a show of respect.

(ix) It is allowed to visit the tomb of Sayyida Fatimah situated behind the tomb of the Prophet ﷺ. Some Ulama have contended that her tomb is at the very place.

(x) Some unaware people consider it to be virtuous to eat dates in the Rawdah. They also cut their hair and put them into the lamp and they do other improper things here. These things are baseless and disrespectful. One must keep away from them and politely advise those who practice them against such behaviour.

PLACES WORTH VISITING IN MADINAH.

Rulings:

It is *mustahabb* to visit the dwellers of *Baqi'* and to visit other sacred places and the mosques and wells of the Prophet ﷺ.

VISIT TO BAQI'.

Baqi'[1] is the graveyard of Madinah. It is to its east. Innumerable Companious and saints are buried here. It is *mustahabb* to visit the dwellers of Baqi' everyday particularly on Fridyas. Sayyidina Uthman is also buried here to its north east corner. The respected wives of the Prophet ﷺ.

[1] More than ten thousand companions are buried here.

are buried here too with the exception of Sayyida Khadijah and Sayyida Mymunah رضی اللہ تعالی عنہ [1]. Among the others buried here are: Sayyidina Ibrahim son of the Mesesnger of Allah, Uthman bin Maz'um, Ruqqayah daughter of the prophet, Fatimah bint Asad mother of Sayyidina Ali Abdur Rahman bin 'Auf, Sa'd bin Waqqas, Abdullah bin Mas'ud, Hanays bin Hazafah, Asad bin Zurarah رضی اللہ تعالی عنہما and others. Also, Sayyidina Abbas the paternal uncle of the Prophet ﷺ is buried here. Below his feet is buried Sayyidina Hasan bin 'Ali. As for Sayyidah Fatimah Zahra there is a difference of opinion about the place of her buried. According to some it is in her own room behind the tomb of the Prophet in the Masjid Nabavi. According to others, she is buried in Darul-Ahzan in her own mosque. Yet others say that she is buried near Sayyidina Abbas in Baqi'. The pilgrim must present salutations to all of them. Imam Malik and other successors of the Companions are buried here too.

The Ulama are not unanimous in suggesting where one should begin at the *Baqi'*. In the opinion of some, one should begin with Sayyidina Uthman because he is the most excellent of those buried there. Some opine that one should begin with Sayyidina Ibrahim son of the Prophet ﷺ but some others opine that one should begin with Sayyidina Abbas because his grave is ahead of others and it is not proper that one should pass by it without offering salutation and he is the uncle of the Prophet ﷺ. One may then offer *salam* at the graves as they pass by. He may end his visit at the grave of Sayyidah Safiyah رضی اللہ تعالی عنہ . This affords convenience to the visitors and according Mulla Ali Qari this method allows for proper respect too. Sayyidina Malik bin Sanan father of Abu Sa'id Khudri is buried inkiyah Muhammad bin Abdullah bin Al-Hasan bin Ali is

[1] They are buried respectively in Makkah and Sarf near Makkah.

side the city of Madinah. The pilgrim must visit him too. Nafs Zaburied near the city towards the Syrian door. He too must be paid a visit. The grave of Sayyidina Isma'il bin Ja'far Sadiq is within the fortress walls of the city; he too must be visited.

On enterring *Baqi'* this supplicaiton must be made:

اَلسَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ فَاِنَّا اِنْشَاءَ اللهُ بِكُمْ لاَحِقُوْنَ

اَللّٰهُمَّ اغْفِرْ لِاَهْلِ الْبَقِيْعِ الْغَرْقَدِ اَللّٰهُمَّ اغْفِرْ لَنَا وَلَهُمْ

"Peace be on you, O party of the Believers. Surely, if Allah wills, we shall meet you. O Allah ! forgive the dwellers of *Baqi' al-Gharqad*. O Allah ! Forgive us and forgive them."

After that, the pilgrim may visit the graves that are recognised. At the grave of Sayyidina Uthman he may offer salam in this manner:

اَلسَّلاَمُ عَلَيْكَ يَا اِمَامَ الْمُسْلِمِيْنَ اَلسَّلاَمُ عَلَيْكَ يَا ثَالِثَ الْخُلَفَاءِ الرَّاشِدِيْنَ اَلسَّلاَمُ عَلَيْكَ يَا ذَالنُّوْرَيْنِ اَلسَّلاَمُ عَلَيْكَ يَا مُجَهِّزَ جَيْشِ الْعُسْرَةِ بِالنَّقْدِ وَالْعَيْنِ اَلسَّلاَمُ عَلَيْكَ يَا صَاحِبَ الْهِجْرَتَيْنِ اَلسَّلاَمُ عَلَيْكَ يَا جَامِعَ الْقُرْآنِ بَيْنَ الدَّفَّتَيْنِ اَلسَّلاَمُ عَلَيْكَ يَا صَبُوْرًا عَلَى الْاَكْدَارِ اَلسَّلاَمُ عَلَيْكَ يَا شَهِيْدَ الدَّارِ اَلسَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

Peace be on you, O Imam of the Muslims. Peace be on you, O third of the Rightous caliph. Peace be on you, O Zan-nurayn ! Peace be on you, O preparer of the armies. Peace be on you, O The one of two migrations ! Peace be on you, O collector of the Qur'an between its covers ! Peace be on you, O Peace be on you, O martyred one in the house. Peace be on you and the mercy of Allah and his favours!

VISITING THE MARTYRS OF UHUD.

Three miles to the north of Madinah is the mountain about which the Messenger of Allah ﷺ said (اُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ) "Uhud is a mountain that loves us and we love it." The Ghazwah Uhud took place here in the year 3 A.H. It is *mustahabb* to visit martyrs of Uhud, the mountain itself and its mosques on Thursday after the *Fajr* prayer after having a bath. The early departure will enable the pilgrims to be back by *Zuhr* prayer in the Masjid Nabavi The grave of Sayyidian Hamzah رضی اللہ تعالی عنہ is here. The first thing one may do here is go to the Masjid Hamzah and offer two optional raka'at and then visit Sayyidina Hamzah رضی اللہ تعالی عنہ and offer *salam* very composedly and in a dignified manner. Closed by Abdullah bin Hajash and Mas'ab 'Umayr رضی اللہ تعالی عنہ are buried; *salam* may be offered to them too. Then, the pilgrim may turn towards the other martyrs and offer *salutation* to them. It is believed that seventy martyrs are buried here.

The Messenger of Allah ﷺ sat on the mountain and said, "When you come to the mountain eat something from its trees even if the tree is thorny." Therefore, it is *mustahabb* to eat something from there.

VISITING THE MOSQUES.

There are many mosques in and around Madinah apart from the Masjid Nabavi. The Prophet or his Companions had prayed in these mosques. It is *mustahabb* to visit these mosques many of them are still used and many have been demolished. There is not a single mosque presently in the original form in which it was constructed at the time of the Prophet ﷺ. In fact, these have been repaired or rebuilt many times. However, since they stand on the original site they are not wanting in blessings. Briefly, we mention some of the famous mosques so that our readers may

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benefit from it.

(1) Masjid Quba

It is about two miles south-west from Masjid Nabavi. This is the very first mosque of the Muslims. The Prophet ﷺ and his Companions build it with their own hands when the Prophet migrated to Madinah from Makkah and stayed with Ban'i 'Auf. It ranks afte, Masjid ul-Haram, Masjid Nabavi and Masjid Aqsa in merit and virtue. The Messenger of Allah ﷺ often visited this mosque. The pilgrim may visit it whenever he feels likes. He may walk the distance or take a transport and it is better to go there on Saturday. The Mesesnger of Allah ﷺ said: (إِنَّ صَلٰوةً رَكْعَتَيْنِ فِيْهِ كَعُمْرَةٍ) Surely, two raka'at prayer in this mosque is like Umrah }.

(2) Masjid Jum'a.

It is near Bustan al Jaza in the valley Zanuna to the east on the new road to Quba. The Banu Salim lived here. The Messenger of Allah prayed the first Friday here.

(3) Masjid Musalla or Masjid Ghamamah.

It is to the south west of Manakho. The Messenger of Allah ﷺ offered " Eid prayers here.

(4) Masjid Suqya.

There is dome inside a railway station near Bab 'Anbariyah. It is known as Qubbah Ra'us. It has a well by the name Bir-us-Suqya. While proceeding to the Ghazwah Badr the Messenger of Allah ﷺ offered prayer here and asked for blessings on the people of Madinah.

(5) Masjid Ahzab or Masjid Fath.

It is on the western corner of Jabl Sala'. When the

unbelievers had united together in the Ghazwah Ahzab and attacked Madinah and the trench was dug the Messenger of Allah made a supplication for three days on Monday, Tuesday and Wednesday. Allah ﷺ granted the prayer and Muslims were victorious.

(6) Masjid Zubab.

As one gets down Thaniah al-Wada' on the road to Jabl Uhud the Jabal Zubab is on the left side. The mosque is there. In the Ghazwah Khandaq the camp of the Prophet ﷺ was laid here. The Prophet had offered prayer at this place.

(7) Masjid Qiblatayn.

It is situated to the north-west near the valley 'Aqiq. It has two *mihrabs* (niches in the wall) one faces the *Bayt al Maqdas* (the former qiblah) and the other faces the *Ka'bah* (the present *qiblah*). It is so known because the change of the *qiblah* had taken place in this mosque. Some people say, however, that it had taken place is Masjid Quba.

(8) Masjid al-Fadih.

It is situated on the east of 'Awali. The Messenger of Allah had offered prayers here at the time of the siege of Bani Nadir. Fadih is the wine from dates, Sayyidina Ayyub Ansari and a group of people were drinking wine when the verse disallowing intoxicants was revealed and he was informed of the ban. He immediately emptied all containers of wine. Thus, it is known as Masjid Fadih. It is also lnown as Masjid Shams because the sun is seen here before it is seen at any other place as it is on a height.

(9) Masjid Bani Qurayzah.

It is a little distance from Masjid Fadih to the east. The Messenger of Allah had camped here during the seige of the Bani Qurayzah. The jews had chosen Sa'd bin Ma'az to judge on them and he had decided that the men be killed while the women and children be imprisoned. The judgement was passed in the mosque.

(10) Masjid Bami Zafar or Masjid al-Baghlah.

It is on the boundary of Harrah Waqim to the east of Baqi'. The Banu Zafar used to live here. Once the Prophet visited this place and asked one of his Companions to recite the Qur'an to him. When he came reciting down to the verse

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰؤُلَاءِ شَهِيْدًا

How then shall it be, when We bring from each people a witness, and We bring you (O prophet) as a witnessagainst these ! (*an-Nisa'*, 4:41).

The Prophetﷺ wept bitterly. He said, " O my Lord, as for those who are present before me, I will stand witness over them but those whom I have not seen how will I stand witness against them "There is a stone near the mosque which bears the mark of the hoof of the mare of the Prophet ﷺ and this is what has given the mosque its name.

(11) Masjid al-Ijabah.

It is to the north of *Baqi'* near Bustan Saman. Banu Mu'awiyyah bin Malik bin 'Auf used to stay here. The Messenger of Allah arrived here one day and after he had offered prayer was occupied for a long time in supplication after which he said, "I requested my Lord for three things.

One, my people may not be ruined through the

torment of famine. Second, my people may not be killed through deluge. Both these supplications are granted. Third, there may not be mutual disagreement and civil war (among my people); this supplicaiton is not granted."

(12) Masjid Sajdah, or, Masjid al-Buhayr.

It is between Bustan Buhayri and Bastin Sadaqah. At this place, the Prophet ﷺ had offered two raka'at prayer and observed a very long prostration.

(13) Masjid Ubayy.

It is next to *Baqi'*. The house of Sayyidina Ubayy bin Ka'b رضی اللہ تعالی عنہ was here. The Messenger of Allah ﷺ arrived here frequently and offered prayer.

(14) Masjid Bani Haram.

It is on the way to Masjid Fath in the valley of Jabl Sala' on the right side.The Messeenger of Allah had offered prayer here too. There is a cave near it where he had received a revelation. During the time of Ghazawah Khandaq (Battle of Trench) the Messenger of Allah ﷺ rested in the cave during the nights. Pilgrims must visit this cave too.

(15) Masjid Abu Bakr.

It is near the Masjid Musalla towards the north.

(16) Masjid Ali.

It is also near Masjid Musalla.

(17) Masjid Umm Ibrahim bin Muhammad

It is situated in 'Awali to the north of Masjid Bani Qurayz. Sayyidina Ibrahim was born here. The Prophet ﷺ had offered prayer at this place too.

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It is next to *Baqi'*. The house of Sayyidina Ubayy bin Ka'b رضی اللہ تعالی عنہ was here. The Messenger of Allah ﷺ arrived here frequently and offered prayer.

(14) Masjid Bani Haram.

It is on the way to Masjid Fath in the valley of Jabl Sala' on the right side.The Messeenger of Allah had offered prayer here too. There is a cave near it where he had received a revelation. During the time of Ghazawah Khandaq (Battle of Trench) the Messenger of Allah ﷺ rested in the cave during the nights. Pilgrims must visit this cave too.

(15) Masjid Abu Bakr.

It is near the Masjid Musalla towards the north.

(16) Masjid Ali.

It is also near Masjid Musalla.

(17) Masjid Umm Ibrahim bin Muhammad

It is situated in 'Awali to the north of Masjid Bani Qurayz. Sayyidina Ibrahim was born here. The Prophet ﷺ had offered prayer at this place too.

THE WELLS.

There are twenty-four canals in Madinah in the present times. There were no canals in the early period. The people of Madinah used to draw water from wells. Some had sweet water and some brackish. Pilgrims must visit the wells whose water the Messenger of Allah ﷺ drank or used to perform ablution. They must drink water from them too. There were numerous such wells but all of them are not found now. Some authorities have mentioned seventeen wells, the famous among them are:

(1) Bir Urays.

It is to the west of Masjid Quba. It has two underground openings letting in spring water from the mountains. The third opeing is for the canal zarqa which goes through the well forward. Its water is very clean and sweet. The Messenger of Allah ﷺ came here once and sat down at its mouth dangling his feet inside. Then Sayyidina Abu Bakr, Umer and Uthman also came and sat in the same manner in following him. The Prophet drank its water and performed ablution with it. He also spat in the well. This well is also known as Bi'r Khatim because the ring of the Prophet dropped into it from the hands of Sayyidina Uthman but it could not be recovered in spite of much search. This well has now dried down and is desolate.

(2) Bir Ghars.

It is situated in the village Qurban about four furlongs from Masjid Quba to the north east. The Prophet ﷺ performed ablution with its water and drank it too. He dropped his saliva into it and also dropped some honey into it.

(3) Bi'r Buda'ah.

It is in Jamal al-layl next to the Syrian door. The Prophet put his saliva into this well too and prayerd for blessings. In the times of the Prophet ﷺ people used to give bath with its water to the sick who recovered by the grace of Allah.

(4) Bi'r Bussah.

It is next to *Baqi* on the road to Quba. Once when the Messenger of Allah ﷺ visited Sayyidina Abu Sa'id al-Khudri رضی اللہ تعالی عنہ he washed his head and had a bath. There are two wells here, one of them is smaller than the other. It is not clear which of them is Bi'r Bussah but it is proper to suppose that it is the bigger one. The pilgrim may drink from both of them to gain the blessings from the right one.

(5) Bi'r Ha'.

It is opposite Bab Majidi outside the north wall of the city. It was the garden of Abu Talhah. The Messenger of Allah ﷺ often came to this garden and drank the water of the well. When the following verse of the Qur'an was revealed, Sayyidina Abu Talhah رضی اللہ تعالی عنہ went to the Prophet ﷺ and said to him that the dearest thing to him was the Bi'r Ha' that he was giving away in the way of Allah and that he might use it as he liked. The Prophet ﷺ advised him that he should set it aside in a trust for his relatives. The verse of the Qur'an is لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (You cannot attain virtue unless you expend of that which you love.) There is no garden there now but only two palm trees. It lies in a corner of a house where some open land lies.

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(6) Bi'r 'Ahan.

It is in 'Awali to the east of Masjid Quba near Masjid Shams. The Prophet ﷺ drank its water too. However, its water is brackish now, it is also known as Bi'r al-Yasirah.

(7) Bi'r Rumah.

It is about three miles away from Madinah in a desert at the edge of the valley 'Aqiq to the north-west of Madinah. It belonged to a Jew. Its water was very clean and sweet. The jew used to sell its water and the Muslims were faced with a serious shortage of water. The Messenger of Allah ﷺ urged his Companions to buy the well. Sayyidina Uthman رضى الله تعالى عنه bought half of it for twelve thousand dirham and set it aside in a trust for the Muslims. Sayyidian Uthman رضى الله تعالى عنه offered the jew either toallow him to set a boundary on his half portion or to appoint the use of the well on alternate days to each of them. The jew agreed to the second proposition whereby he would use the well one day and allow the Muslims to use it the other day. However, when he saw that the Muslims collected water for two days on their turn of a single day and that he had no buyer for the water on his turn, he was worried and asked Sayyidina Uthman رضى الله تعالى عنه to buy the remaining half too[1]. Thus, he bought it for eight thousand dirhams and endowed the whole well to the Muslims.

These seven wells are well-known and are linked to the Prophet ﷺ. They are known Abyar sab'ah (seven wells). There are other wells too that the Prophet ﷺ has used. For example, these are some more:

(1) Bi'r 'Ana[2]
(2) Bi'r 'A'waf

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[1] The bi'r Romah is now known as Bi'r Uthman.

[2] It is extinct now

(3) Bi'r Anas
(4) Bi'r al-Hadaram
(5) Bi'r as-Saqaya
(6) Bi'r Abu Ayyub
(7) Bi'r 'Urwah
(8) Bi'r Zardan in which Labid, the jew, buried hair tied to a comb after casting magic on the Prophet ﷺ
(9) Bi'r al-Qawim
(10) Bi'r as-Safyah
(11) Bi'r Bawita
(12) Bi'r Fatimah

ETIQUETTES OF THE RETURN JOURNEY

SALAM WADA' (FAREWELL SALUTATION).

When the pilgrim decide to return to his homeland he may offer two raka'at optional prayer in the Masjid Nabavi in the *mihrab* (pulpit) of the Prophet ﷺ or close to it. Then coming to the grave he may present his salutation and make supplications to Allah for his desires concerning religion and wordly affairs, for receiving approval of his Hajj and visit and for his safe return to his home. Then he may also say:

اَللّٰهُمَّ لاَ تَجْعَلْ هٰذَا آخِرَ الْعَهْدِ نَبِيِّكَ وَمَسْجِدِهٖ وَحَرَمِهٖ وَيَسِّرْلِىَ الْعَوْدَ اِلَيْهِ وَالْعُكُوْفَ لَدَيْهِ وَارْزُقْنِىْ اَلْعَفْوَ وَالْعَافِيَةَ فِى الدُّنْيَا وَالْآخِرَةِ وَرُدَّنَا اِلٰى اَهْلِنَا سَالِمِيْنَ غَانِمِيْنَ . آمِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

O Allah ! Let not this be my last visit to your Prophet to his mosque and to his Haram. But make it easy for me to return to him and to stay here. And provide me forgiveness and safety in this world and

the next. Return me to my family safely and rewarded. *Aamin.* With your Mercy, O Most Merciful to those who show mercy.

He may express extreme sorrow at the separation and weep bitterly. When the heart feels deep sorrow that is a sign of gaining approval. He may move out weeping and regretting having to go. He may give *sadaqah* to the poor of Madinah whatever he can. He may make the supplicaitons of the journey mentioned in the begining of this Book. He may buy dates, tablets of earth, water from the washing of the seven pillars.

To Jaddah from Madinah. Pilgrims must arrive at Jaddah well before the scheduled departure of their ship or plane. They must also be careful not to inconvenience anyone else just as they are careful about themselves. Approaching the homeland. As one's city or village nears, he must make this supplicaiton

آئِبُوْنَ تَائِبُوْنَ لِرَبِّنَا حَامِدُوْنَ.

We are returners, penitents, adorers of our Lord.

The returnee must send a message to his home beforehand of his arrival. He must not enter any city at night but he must enter in the evening or in the morning. On entering his city he must go to the mosque and offer two raka'at if the moment is not *makruh* for prayers. When he enters his home he must make this supplication:

تَوْبًا تَوْبًا لِرَبِّنَا اَوْبًا لاَ يُغَادِرُ عَلَيْنَا حَوْبًا۔

We repent, repent, we return for our Lord. He will not let go our sins unforgiven.

In his home, the returnee must pray two raka'at and express his gratitude to Allah that his journey was accomplished and a great blessing was bestowed upon him therewith.

RECEIVING THE PILGRIMS.

When the pilgrims returns, other people must meet them, greet them and shake hands with them. Even before they arrive at their homes, they must be requested to pray for them. This was the habit or our predecessors(1) and they received the pilgrims warmly and asked them to pray for them because supplications of the pilgrims are granted.

عَنْ اِبْنِ عُمَرَ اِذَا لَقِيْتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرْهُ اَنْ يَّسْتَغْفِرَ لَكَ قَبْلَ اَنْ يَّدْخُلَ بَيْتَهُ فَاِنَّهُ مَغْفُوْرٌ لَهُ (رواه احمد –مشكوٰة)

Sayyidina Abdullah bin Umar رضی اللہ عنہ has said. "When you meet a Hajj pilgrim great him with *salam,* shake hands with him and, before he enters his home, request him to supplicate Allah for you because his sins have been forgiven.

This narration gives support to the practice of receiving a pilgrim and asking him to pray for the receiver. There is no doubt about it. However, there are some unpleasant things in our reception these days.

Firstly the pilgrim himself is very mindful of the reception he excepts and care is taken to inform as many prople about his arrived as possible. This is done to highlight the pilgrims grand return. He sends urgent messages home and gives detailed instructions for his reception. This is ostentatious behaviour and a sign of arrogance. Both these things wash away all the reward.

Secondly, those who come to receive do not care about the trouble they are causing to others. There is pushing about and some of them are hurt as a result of the melee. While receiving someone is an approved thing yet

(1) We learn from this that the first and preferable moment to ask a pilgrim to pray for anyone is before he enters his home. There is no harm in making this request later on, either. It is known from the other *Hadith* that the time for it is Zul-Hajjah, Muhurrum, Safar, and upto tenth Rabi ul-Awal.

hurting other people or causing them inconvenience is an unlawful act. It is insensible to perpetrate and unlawful act just to achieve a recommended thing. People must be sensible and know that to cause trouble to anyone is to be sinful.

Thirdly, sometimes women also join the reception party. They are not allowed to go and receive someone.

Fourthly, sometimes the pilgrim is carried home in a procession and that may be accompanied by band and music. Sometimes, the pilgrim is weak or ill and cannot stand many hand-shakes but the receiving people do not care for that. They must know that mere joining the receivers is enough. People must understand these things themselves even if the pilgrim does not raise an objection.

WORTHWHILE CONSIDERATOINS AFTER THE PILGRIMAGE NORMALLY NEGLECTED BY PILGRIMS.

(1) Aviod publicity before anyone begins the journey of the pilgrimage, he must form a sicere intention. He should realise that if he goes only to be distinguished he will not earn a reward. It is the habit with many people that they seize every apportunity to bring up the subject of Hajj and then exaggerate instances of their own pilgrimage. They talk of the expenses they incurred during the journey or the amount they doled out forgetting that these things disclose virtue and that Allah has said in censure of the disbelievers

يَقُوْلُ اَهْلَكْتُ مَالاً لُّبَدًا

He says, " I have squandered abundant wealth. "

(*al-Balad*, 90:6)

However, there is no harm in describing these things if someone asks about it and the answer is given sincerely without a hint of self-praise or show-off.

(2) It is not correct to tell everyone of one's pilgrimage. It is wrong for anyone to talk of his pilgrimage with every other person. There is a likelihood in doing so of submitting oneself to ostensible behaviour and if the decussion is brought up with the intention to brag about oneself then it is very bad. Some of the Sufis disallow even innocent reminiscences. They say that there are three types of people,

(i) Those on whom Hajj is *fard;* before them is not only proper but also *mustahabb* to mention inspiring topics.

(ii) Those on whom Hajj is not *fard* but have the strength and means to perform it and they are debarred from proceding to the pilgrimage; it is proper to talk to them too about Hajj.

(iii) Those people on whom Hajj is not *fard* and they are not allowed to go there, they do not have the means or the strength to tolerate the discomfort of the journey. It is wrong to talk before the third type of people about one's Hajj journey in a way that might grow in them an interest while they cannot do it. They will worry unneecssarily and they might be prompted to do something illegal.

(3) Descibing discomforts of the journey. Pilgrims returning home must not describe the discomforts faced during the journey whether imaginary or real. Many people who hear such conversation keep away from the pilgrimage and the sin then rests on those who speak of the discomforts. There are quite a lot of pilgrims who are given to exaggeration of events which is a grave sin. The journey for the pilgrimage is a long one. The pilgrim uses different modes of transport and he is in a foreign land and he often has a problem to communicate because he does not know the language. In such case there is bound to be some difficulty and inconvenience. In spite of that, we can

say that by the Grace of Allah, the pilgrim does not face much discomfort. It is very rare that a pilgrim face hardship that leads to death. When anyone travels within one's own country he does face difficulty so he must realise that he is on a journey that has to do with religion and fetches him blessings here and in the next world. He must, therefore, ignore such discomforts as he might face. Further, he will receive reward against any discomfort he faced. Keeping these things in mind, he must desist from saying anything that discourages any intending pilgrim. If anyone describes any trouble or annoyance he had faced or imagined during his journey he will attract on himself the verdict of the Qur'an يَصُدُّوْنَ عَنْ سَبِيْلِ اللهِ وَالْمَسْجِدِ الْحَرَامِ
(they) .....bar (others) from the path of Allah and from the sacred Mosque ..... (al-Hajj, 22:24)

However, if any intelligent person mentions the difficulties in a wise way hoping thereby that the future pilgrims will arm themselves to ward off these problems and overcome any difficulty without being discouraged in any manner it will provide relief to the pilgrims.

After the pilgrimage it is more important to adopt righteousness. One of the signs of Hajj having been approved is that the pilgrim is more inclined than before towards righteousness and affairs of the Hereafter and he tends to keep away from worldly affairs. The pilgrim must be careful, therefore, of what he does and how he behaves. He must devote himself to worship and refrain from disobedient living.

CONCLUSION:

Knowing myself, I could not bring myself to write this Book[1]. Besides, there is no book in the Urdu language[2] dealing with issues of Hajj and rulings thereon. In compliance with the directions of Maulana and trusting in Allah. I set out to complete this Book. In a short time, in spite of my other preoccupations, I completed it. I have full faith in my creator that he will grant it an approval and cause it to be very helpful to the pilgrims. May it earn a reward for me, the publishers and our families. The readers may please remember us in their prayers. May Allah reward them.

اَللّٰهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ اَللّٰهُمَّ لاَ اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ
كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلاَنَا مُحَمَّدٍ
وَّعَلٰى آلِ سَيِّدِنَا وَمَوْلاَنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمَ.

O Allah ! Praise belongs to You and gratitude is due to You. O Allah, I cannot count Your praise. You are as you describe Yourself. O Allah ! Shower blessings on our master Muhammad and on his family and favour him and convey to him peace.

Sa'id Ahmad Ajrarwi. (May Allah forgive him and show mercy to him)1st Rabi ul Awal 1355, (Mazhar ul Uloom, Sahara pur, India).

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(1) But Maulana Zahur ul Hasan insisted and prepared me for this work.
(2) We might say English too.

SUPPLEMENT TO MUALLIM UL HUJJAJ
THE MISTAKES THE PILGRIMS COMMIT

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ الإِنْسَانَ مِنْ طِیْنٍ ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلاَلَةٍ مِّنْ مَّاءٍ مَّهِیْنٍ ثُمَّ كَرَّمَهٗ وَفَضَّلَهٗ عَلٰى كَثِیْرٍ مِّمَّنْ خَلَقَهٗ فِی الْعٰلَمِیْنَ وَالصَّلٰوةُ وَالسَّلاَمُ عَلٰى رَسُوْلِهِ الَّذِیْ اَذَّنَ فِیْ النَّاسِ بِالْحَجِّ وَعَلَّمَهُمُ الْمَنَاسِكَ وَاَوْضَحَ لَهُمُ الْمَسَالِكَ وَعَلٰى آلِهٖ وَاَصْحَابِهِ الَّذِیْنَ هُمْ قُدْوَةُ النَّاسِكِیْنَ وَعَلٰى مَنْ تَبِعَهُمْ اَجْمَعِیْنَ.

Praise be to Allah, I was blessed by Him with an oppotunity to visit Makkah and Madinah in 1351 AH and again in 1353. It is not in my power to thank Allah as is due for His numerous blessings and favours. I have no alternative but to rely on these words of praise.

اَللّٰهُمَّ لاَ اُحْصِیْ ثَنَاءً عَلَیْكَ اَنْتَ كَمَا اَثْنَیْتَ عَلٰى نَفْسِكَ

O Allah ! I cannot count Your Praise. You are as You have praised Yourself.

In these two journeys, I had the opportunity to read the various books on Hajj and to witness the performance of the pilgrims. I saw many mistakes being committed by the pilgrims, even offences of Jinayah violating the restrictions of the *ihram* and the Haram. Further, they are unaware of the *jaza* due against the violation. Those who can read and write do not care to study the books on Hajj while the uneducated do not ask anything they should know. The truth is that it is obligatory to know the injunctions and procedures of Hajj before the journey. It is not that one can perform Hajj any time one likes; besides, it is

not easy to redeem it. Therefore, pilgrims must be very careful. It is imperative that they study the books and ask the Ulama. Many books are available and reading and studying them should be sufficient. The pilgrims must not merely rely on the Mu'allims because often they themselves do not know the issues involved; when they know their subject even then they are not careful to observe the rules. There are some things that are wrongly practiced or there is a baseless custom behind certain notions and deeds. When everyone adopts these things then the practice gets a firm hold. The books on Hajj also do not point out these wrong practices and mistakes. It is my aim to gather these mistakes and publish them for the convenience of the pilgrims. Many of these have been pointed out in the book itself but here they are being put in together for the convenience of our readers. It is also in gratitude for the blessings of Allah on me. May Allah accept this effort.

I hope the pilgrims will read this portion of the Book too and endeavour to keep their pilgrimage free of the mistakes and violations of restrictions so that they perform an approved Hajj. May they remember us in their supplicaitons at the sacred spots.

رَبَّنَا اَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ.

Our Lord ! Show us our rites of worship, and relent towards us. Surely You, only You, are the Relenting, the Merciful ! Our Lord ! Accept from us (this service). You only, You are the Hearer, the Knower!

(*al-Baqarah*, 2:127, 128)

MISTAKES COMMITTED WHILE TRAVELLING.

(1) Many people simply do not pray while they travel. Some who do pray are not very particular about it so, now and then, they miss a prayer. Some do not mind the *makruh* time of prayer. They are going to observe one *fard* (Hajj) but they neglect five times *fard* (prayers). It is a grave sin to omit observance of prayer and it also deprives one of the blessings of Hajj. Their Hajj is not approved. A pilgrim must be more careful of prayer than anyone else. This is because he is presenting himself at the most sacred of all places and it is very unfortunate if he does not mend ways.

(2) There are those people who though are regular in praying do not know the etiqiette and rules of prayer. For instance, they pray sitting down in the train though they are able to stand and pray. Again, there are those who do not think it necessary to face the *qiblah* in prayer while travelling by train. The truth is that one who can pray standing is not allowed to sit down in prayer and prayer is void if the worshipper does not face the *qiblah.*

(3) It is with some people that although they find water at a railway station or in the wash rooms of the train, they will not perform ablution with it under the false notion that the water is impure. They perform *tayammum* for prayer. According to *Shari'ah,* water is impure only when an impurity mixes with it. It cannot be termed impure merely because it flows out from a tap in the latrine or because everyone used it. Dry ablution or *tayammum* is not allowed when this water is available. Some people perform *tayammum* on their clothes although it does not have

dust or earth on it; tayammum is invalid on such clothes on which is no dust[1]. *Tayammum* is proper on the harden bench[2] of the train if it has dust on it but these people think of it as impure.

(4) Some people offer prayer while seated on camel although that is not allowed unless one is compelled for some reason.

(5) Some pilgrims carry on following the same direction for *qiblah* in the ship that they were used to in their own country. The direction of the *qiblah* keeps changing with the veering of the ship; at Aden it is towards the north, as Jaddah nears it is to the east. Before embarking on the journey, the pilgrims must study the various questions relating to prayer. Some of the important issues of prayer in the journey are discussed in this Book.

(6) Some women undertake the journey of Hajj without their husband or *mahram* while it is a sin to travel in this manner. These women face much risk during the journey. At times, strangers have to lend them a hand that they may board or alight from a means of transport and that is disallowed. If she does not have a *mahram* to travel with her then woman must never go to the pilgrimage but leave a Will that if she has not been able to perform it then someone may be asked to do it on her behalf. It will then be obligatory on her heirs to get that done under the conditions of the Will but if they do not follow then will they will have the sin on them, not the woman who will be absolved of the responsibility. However, if she does not leave a Will then the responsibility will rest on her.

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(1) The dust that blows on striking cloth is not enough for *tayammum*. La ta'if Rashidiya has dealt with this question in detial.

(2) The place where he sits not the one where shoe etc are placed becuase that brings in impure earth while *tayammum* is performed with pure earth.

(7) Many women shun the evil during the journey. Even those who had been observing the veil before that give it up in aping the women of other countries. Thus, they commit a sin on that account. It is necessary that the women, and particularly the men with them, must see that the veil is observed. It is *wajib* to observe the veil as prescribed by *Sahri'ah.*

(8) Many people quarrel in the journey especially when boarding the ship or for particular seat in it. Some of the men exceed all limits and stoop down using abusive language and blows. Allah has said:

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمَاتٌ فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ
فَلاَ رَفَثَ وَلاَ فُسُوْقَ وَلاَ جِدَالَ فِى الْحَجِّ.

The months of Hajj are well known, so whosever makes up his mind to perform the Hajj therein, (should know) that there shall be no sexual indulgence, and no obscenity in speech, nor wrangling during the Hajj.

the Messsenger of Allah ﷺ has said:

عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ حَجَّ
فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَّلَدَتْهُ اُمُّهُ (بخارى ومسلم)

Sayyidina Abu Hurayrah رضى الله تعالى عنه said that the Messenger of Allah ﷺ said: If anyone performs Hajj for the sake of Allah without talking immodestly or acting wickedly, he will return (free from sin) as on the day his mother bore him.)" (*Bukhari* and *Muslim*)

This *Hadith* tells us that those people who quarrel their sins are not forgiven and their Hajj is not approved. Therefore, the pilgrims must deal with their companions in a polite manner. At every stage during the journey they must behave intelligently causing no discomfort to themselves or to other people.

MISTAKES COMMITTED IN ASSUMING THE IHRAM.

(9) Some people abstain from using a quilt or blanket while they are in a state of *ihram* on the notion that it cannot be used because it is a stitched garment. While it is true that in the state of *ihram,* a male pilgrim may not wear stictched garments but that does not include the blanket, quilt or sheet. It is disallowed to a *muhrim* to wear a garment that is stitched according to a person's body like a shirt, trousers, coat, vest, etc. It does not bar a *muhrim* from using any cloth that is stitched though it is preferrable that he abstains from using it.

(10) Some men offer the two raka'at before they have assumed the *ihram,* without wearing a cap etc. It is *makruh* to pray with the head uncovered unless there is some reason for doing so. Therefore, those two raka'at must be offered with the head covered. Of course, a man is disallowed to use a head-covering for prayer also, after he has assumed the *ihram.*

(11) Some of those who have assumed the *ihram* observe *idtiba'* in prayer too. (*Idtiba'* is to have the upper sheet of the *ihram* under the right armpit and over the left shoulder thus baring the right shoulder). It is *makruh* to observe *idtiba'* in prayer. It is *masnun* only in *tawaf* that is followed by *sa'i* and not in every tawaf. Even in a *tawaf ziyarah* that is followed by *sa'i* if the pilgrim has already relinquished the *ihram,* he will not observe *idtiba'.*

(12) When a woman is in a state of *ihram,* she is disallowed to put a cloth on her face; she may not therefore, cover her face in such a way that the cloth touches it. But she must also conceal her face from strangers. To get over this problem a method is devised whereby a netted cloth is tied to the forehead that the cloth may not touch the face. What happens is that this device sticks to the forehead or face and it has a piece of cloth on its edges by which it may be tied up. This method of covering the face is disallowed. It should be tied on the head in such a way that it does not touch the face but stays projected over it. Keeping the veil away from the face. Its cardbaord may also be used to advantage by attaching a string or shoe lace to it[1].

MISTAKES COMMITTED IN TAWAF.

(13) Many of the pilgrims form the intention to perform *tawaf* while they stand between the Rukn Yamani and Hajr Aswad. It is not allowed to form an intention in this manner. The correct method is that the worshipper must stand in a way that his right shoulder is in line with the left edge of Hajr Aswad. If anyone advances before forming the intention then the intention is deemed not to have been correctly formed; in such cases, a round must be repeated at the end of the *tawaf* which according to some is *mustahab* but according to some others *wajib.*

(14) Many of the guides get the piglrims to raise their hands to their ears even before they face the Black stone or call out the *takbir.* It is *bid'ah* to raise the hands before facing the Balck stone or to call out the *takbir.* The hands must be raised after the *istiqbal* of the Black stone in the described manner. Some of the unaware invoke blessings on the Prophet ﷺ at this moment in these words (اَللّٰهُمَّ صل على نبى قبلك) this is sheer disbelief and must not be done. Blessings may be called on the Prophet ﷺ in the correct and known words.

(15) Some people are very rash at the time of *istilam* of Hajr Aswad. (This is to place the hands over it and to kiss it). In this way they face discomfort themselves and they

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[1] Some women use a hat instead of the cardboard. The hat is cut in two and only the front portion is used tying it up at the back side with a string so that it stays in a projection and the veil is attached to it. thus, the head and face stays covered, the cloth does not touch the face while there is no resemblance to non-Muslims because the hat is cut out.

push and hurt other people too. It must be realised that it is merely a *sunnah* to kiss the Black stone while to put muslims to trouble is unlawful. Therefore, people must not compete with others in pushing about each other. If there is an opportunity one may seize it to kiss the Black stone placing his hands over it; otherwise, he may simply place both the hands or only the right hand over it and kiss the hands. If even that will put people to inconvenience then he may touch the Hajr Aswad from a distance with a stick etc. and kiss it or simply raise his hands to the ears and turns the palms towards the Black stone and imagine that these are placed on it and recite the *takbir* and *tahlil* and kiss the hands. The Mesesnger of Allah ﷺ had asked Sayyidina Umar رضی الله عنه particularly," See, you are a strong man ! When you observe the *istilam* of the Black stone, do not contend with other people. If there is a place observe the *istilam* otherwise the *istiqbal* and call out the takbir and tahlil.

(16) Some people apply perfume to the Black stone during the Hajj season. Because a *muhrim* is not allowed to use perfume, he must not observe its *istilam*. At such times, it is wrong for the *muhrim* to touch it and he may simply gesture the movement from a distance.

(17) It is *makruh* almost to a degree of unlawful stage to look at the Baytullah while performing *tawaf*. Many people are careless about it and look at the *Baytullah* whenever they like. They must know that it is only proper to look at it at the time of *istilam* of *Hajr Aswad* but even then both the feet must remain fixed at their place. After the *istilam,* the worshipper must straighten himself at the same place where his feet had been before it and carry on with the *tawaf*. If his feet move forward in *tawaf* towards the door of the *Ka'bah* even a bit while he looks at the Ka'bah after the *istilam* then he will have perpetrated an act that is

makruh to almost an unlawful degree. It will be a sin. Although *tawaf* will not be void according to the Hanafi school of thought but because of overlooking a *wajib* it will be *wajib* to repeat it.

(18) A silver ring is attached all round the Black stone. Many people who are unaware of it touch the ring during the *istilam*. One is disallowed to touch it during the *istilam*. Which must be done in a manner that the hands do not touch the ring.

(19) Often, people move back before beginning the next circuit forward after the *istilam*. This causes inconvenience to others behind them and to themselves too. They must not move back they must straighten themselves at that very spot and move forward as they had been doing. We have stated this above. (see 17)

(20) Some people kiss the *Baytullah* at other places besides the Black stone before they commence the *tawaf* and they cling to it too. This is not the *sunnah* method. *Tawaf* begins at the Hajr Aswad in the masnun way and it is *bid'ah* to begin it anywhere else. Similarly, some people kiss the Black stone before forming an intention. Which too is contrary to *sunnah*. One must first form the intention and then kiss the Balck stone.

(21) A great blame rests in the present times that men and women perform *tawaf* at the same time. Some of the women come well adorned and some are not fully covered and sometimes during the rush the men and women push each other. In the view of Shafa'i school of thought the touching of each other invalidates ablution with the result that their *tawaf* is not proper. According to the Hanafis, while the *tawaf* stands valid it is sinful to perform tawaf in this manner. It is expected of the pilgrims to exercise greater care at the sacred site and women must observe *tawaf* at night or when there is not a rush of men. Besides, they

must stay at the corners away from men. In the same, when there are many men at the Balck stone, women must not try to kiss it. They may kiss it when there is not a rush. if there is a rush they must not kiss it but act as described in the foregoing lines (see 15). The government of Saudi Arabia must arrange for separation of men and women in *tawaf* and people who can apply their influence must also try to help in this regard. Until that is done individual arrangements must be made by women and their guardians. they must perform *tawaf* when there is not a rush.

(22) Some women, while they perform the *tawaf,* hold the hand of the guide. They also go with him to visit sacred places without their *mahram* accompanying them. It is unlawful to perform *tawaf* while holding the hand of a stanger and to go with him at different sacred places without their *mahram* with them; otherwise unspeakable things do happen. They must perform the *tawaf* and visit the sacred places in the company of their *mahram.*

(23) Some women argue with men to be allowed to offer optional prayer at the *Maqam Ibrahim* or the *Hatim.* This is a grave mistake which they forget out of their deep involvement. Men also must not argue with them but care for them. Women must exercise prudence and not come to these places when there are plenty of men. An unlawful thing is done only to act on a *mustahabb* (recomended) matter and that, at the sacred place!

(24) Some people also kiss the *Rukn Yamani* during the *tawaf.* The correct thing is to touch it, not to kiss it. Also, it is against *sunnah* to kiss anywhere at the *Baytullah* apart from the Black stone and the threshold at its door[1]. Many people kiss its walls at other points too and cling to

[1] In the same way people observe the *istilam* of *Maqam Ibrahim* and kiss it Allamah Nuwari has written in Eidah and Ibn Hajar Makki in Tawdih that one must not observe *istilam* of *Maqam Ibrahim* nor kiss it.

it at places other than the multazim.

MISTAKES COMMITTED IN SA'I

(25) When performing sa'i one must climb Safa only that much as may enable one to see the *Baytullah* through Bab Safa (the door of the mosque, as-Safa). It is from the first or second step that *Baytullah* is visible. It is contrary to *sunnah* to go any higher as some people do. Some who do not know that it is wrong to go right to the top. The same applies at Marwah and one must not climb any higher than what would be enough to reveal *Baytullah* if there were to construciton in-between[1].

(26) Some of the rich people or dignitaries perform *sa'i* on vehicle without a valid reason although it is *wajib* to offer *dum* when *sa'i* is performed while riding something without a valid excuse. One is, neverthe less, allowed to perform *sa'i* riding something if he has a valid reason for that.

(27) When making supplicaiton at *Safa* or *Murwah* during *sa'i* the hands must be raised as they are raised normally in supplication. Some ignorant guides get the pilgrims to raise their hands to the ears call out the *takbir* three times.

MISTAKES DURING THE WUQUF AT 'ARAFAH.

(28) Some people believe that it is virtuous to climb the Jabal Rahmah. There is no reality in *Shari'ah* for this thing.

(29) Even at '*Arafah,* men and women are seen together. This should be avioded.

[1] If he is standing below the first step on the floor even then it will be enough because many steps have gone into the ground due to raised ground-level. (Shayr Muhammad) Besides, pilgrims run all along the sa'i although one should only run between the green pillars.

(30) At 'Arafah, the *Zuhr* and *Asr* prayer are offered together. Certain conditions govern this and these conditions may be seen in books on Hajj. There is also a condition that the king or his deputy may act as Imam. Generally, this Imam is not a Hanafi; he is a Hambli or Maliki and according to them qasr prayers are held at 'Arafah. Therefore, a Hanafi, a resident or non-resident must not follow this Imam who though he is a resident offers qasr (reduced prayer allowed in a journey). If he has come from a distance of three days travel then it is allowed to offer behind him. Influential people must draw the attention of the government towards the point of view of the Hanafi. The easiest way out is that the Imam must be sent out by car to a distance of three days travel and then brought back. He may then lead the congregation. In this way all four schools of thought will be accomodated. However, if the Imam is not a traveller. The Hanafi pilgrims may not pray behind him but offer their individual *Zuhr* and *Asr* Salah at their own times; it is not proper then to offer both prayers at one time.

(31) Some people leave the limits of '*Arafah* before sunset fearing the crowd although it is *wajib* to stay there until sunset. If anyone goes out of '*Arafah* before sunset a dum is *wajib*.

MISTAKES IN WUQUF AT MUZDALIFAH.

(32) It is *sunnah muwakkadah* to stay at Muzdalifah upto dawn having offered the *Isha* prayer there. After dawn, it is *wajib* to stay there even for a little while. It is *sunnah* to offer the *Fajr* prayer at its initial time and then observe the *wuquf*. When sunrise is so much away as may take one to offer two raka'at he may proceed to Mina. The period of *wuquf* commences after dawn and continues upto sunrise. Some people do not observe this *wuquf* and

wuquf before that is not reliable. If anyone will leave *Muzdalifah* before dawn then *dum* will be *wajib* on him[1]. However, if a women will go away before dawn as a precautionary step against rush then *dum* will not be *wajib* on her. Similarly, if sick and weak people and children go early *dum* will not be *wajib* on them.

(33) There is a house at Mash'ar ul Haram at Muzdalifah. It is common belief among the prople that if any one goes to its roof and descends upside down from the staircase that is found at the centre all his sins will be forgiven even if he has killed someone and violated the rights of fellow men. This is a baseless notion. We find in some *Ahadith* only this much that if anyone's Hajj is approved Allah will forgive his sins even violations of rights of fellow men.

MISTAKES IN HAJJ BADAL.

(34) People make many mistakes in performing *Hajj Badal* and their performance leaves much unaccomplished. Many of them are unaware of its rules. However, some of the mistakes are very common and important. Some of such pilgimrs observe *tamattu'* although it is not allowed to them; rather, they must observe *ifrad*. If anyone will observe *tamattu'* without the permission of the *aamir* (who has appointed him a nominee) then the Hajj of the person, on whose behalf he is performing it, will not be accomplished and the nominee will have to compensate. Besides, if he has done it with the aamir's permission then although he will not have to compensate yet, yet, according to a sound opinion, the *Hajj Badal* will not have been accomplished. Those who observe *Hajj Badal* must be careful in this regard. They must not mar the Hajj

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(1) Sharah Lubab p-118.

of the aamir only because they have to remain in a state of *ihram* for a long time.

(35) It is not allowed to the nominee (who performs the Hajj Badal) to give *sadaqah* or give an invitation to someone paying from the money alloted for the Hajj unless the aamir has given him permission for that. It is better for him that he obtains a general permission from the aamir to spend money so that he does not feel restricted in Hajj. If the general permission is not forthcoming then he must be very careful in expending money. A discussion has come under the relevant heading.

(36) Both the aamir and the mamur (the nominee, who performs the Hajj Badal) must not observe the Hajj Badal on a contract basis or against a stipulated payment. Some people undertake a binding on the expenses. It is not allowed to do so.

MISTAKES ON VARIOUS ISSUES.

(37) There are three places in Mina where human-length pillars stand surrounded by markings. These three places are known as *jamarat* or *jimar*. However, the pillars are commonly wrongly understood to be the *jimar* and pilgrims pelt the stones at them. Actually, the *jimar* (or the place where pebbles are cast) lie below the pillars and the area within the markings. Therefore, pilgrims must not throw the pebbles on the pillars but on the place below where pebbles get stored collect. If anyone hits the pebble at the pillar and it rebounds on the correct area then *rami* is accomplished[1] but if it stays on the pillar not falling down then *rami* is not accomplished[2]

[1] Provided it has fallen close to the pillar as we have described at its place. (Shayr Muhammad).

[2] Provided it lies three cubits or more from the base of the pillar (then it is far) but if it lies at a height lesser than that then it is closeby and proper. (Shayr Muhammad).

(38) It is *mustahabb* to enter the Baytullah but it is neither a part of Hajj nor is it *wajib*. If one can enter it conveniently without bribing anyone then he must do so. Normally, the Shaybi (the key bearer) does not permit anyone to go inside unless he receives something but that will amount to bribery. It is a unanimous opinion that to receive bribe or to offer it is unlawful at this place. Therefore, pilgrims must be mindful of it. Normally, they offer bribe and secure entry but instead of earning reward they commit a sin.

(39) A great misdeed is perpetrated in enterring the Baytullah. It is the women who also enter it and have to be helped up the stairs by the Shaybi or his assistants and then there are strangers too inside. Prayers may rather be offered inside the *Hatim* which is also a part of *Baytullah*. There is a *Hadith* that Sayyidina Ayshah رضى الله تعالى عنها had vowed to offer two raka'at prayer inside the Baytullah if Allah gave victory to his Messenger ﷺ over Makkah. When Allah did give him victory over Makkah, the Messenger of Allah ﷺ asked Sayyida Ayshah رضى الله تعالى عنها to enter the Hatim and to offer the two raka'at there. He said, "*Hatim* is also a part of Baytullah." The Quraysh did not have enough funds to build the Ka'bah so they did not build this portion. However, one is not allowed to face the Hatim alone in prayer but it is a condition of prayer that the worshipper face the Baytullah.

(40) There is a peg in the centre of Baytullah that is commonly called Sirrat ud-Dunya (the navel of the earth). There are people who place their own umblicus over it. Also, there is a ring on the wall opposite which the people call 'urwat ul Wuthqa (the strangest hand hold). All these things are baseless. One must keep away from such belief. If anyone gets on apportunity to enter then he must observe proper etiquettes[1].

[1] Pilgrims cling to the Maqam Ibrahim and kiss it. This is makruh. (Shayr Muhammad).

(41) Many people are seen distributing bread or cash to the poor in tne Masjid ul Haram; the recepients quarrel among themselves and create a lot of nuisance. This violates the sanctity of the mosque and the correct procedure is to give outside the mosque otherwise the sin against violating the sanctity of the mosque will rest on the giver too.

(42) It is not allowed to anyone who slaughters an animal against *jinayah* (an offence committed by him in infringement of the restrictions of the *ihram* or the Haram) to eat of it or to serve it to the rich people. That animal is the right of the poor. Some people eat it themselves and if anyone has done so by mistake then he must pay *sadaqah* an amount equal to the value of what he has consumed.

(43) Some people place stone upon stone in the *Mazbah Isma'il* (the place where he was made to lie for sacrifice) in the belief that it would allow them to live longer. This is a false belief and baseless too[1].

(44) The area around the well of *ZamZam* is part of Masjid Haram[2] and the rulings of a mosque apply to it. It is not allowed to spit or blow one's nose here. A sexually defiled person must not enter it and it is not allowed to perform ablution here. However, one may pour water on oneself to obtain blessings. Many people are careless here. They spit phlegm here and perform ablution: This is showing disrespect and it is sinful.

(45) It is also unlawful to buy and sell the water of Zam-Zam in the Masjid ul Haram. Many people offer water to the worshippers in the Masjid ul Haram which is a very good thing. However, many of those who serve water

[1] Some people visit the Janat ul Ma'lah and place a stone there as indication that their grave will be at that spot. Some people instruct the pilgrims to do that for them. This is an ignorant practice. (Shayr Muhammad).

[2] Rud al-Makhtar p-/91.

hope to earn something out of it. Now-a-day this is a general practice and if anyone does not pay them they show displeasure. It is not allowed to give and receive payment in this way. There are other unpleasant things in this practice which are described in " *Madkhal* " and ealier in this very book.

(46) Many people are careless in showing respect to the mosque. People have been seen cooking in the Masjid khayf and washing utensils and some rude people even pass urine there. They do not consider it worthy of respect because its floor is not cemented. A mosque has to be sanctified whether it is strongly built or unbuilt - make-shift. May Allah inspire us to observe its sanctity and preserve us from being disrespectful to it.

(47) In the matter of currency, the pilgrins must know that the Saudi currency, Riyal, is not the same as pounds and dollars. In exchanging currency some people levy unreasonable charges. They must not do anything unlawful.

(48) It is not proper to use the scent applied to the Baytullah as a token. Some people use it with the mistaken idea that they can do so. The same applies to the wax from the candle at Baytullah. It is also disallowed to buy these things from the assistants at the Ka'bah. If anyone wishes to take the fragrarance or wax as a token then he may apply his own perfume to the Baytullah and take from it what he likes. In the same way, he may burn his candle at the door of the Baytullah and then take away the residue. (It is not as so now).

(49) Some people on whom Hajj is not *fard,* get excited and undertake the journey for Hajj. Because they are weak in faith and lack large heartedness, they beg money from other people. Not only do they suffer themselves but they cause others much inconvenience. It is unlawful to perform Hajj in this manner begging from other people.

(50) Some of the *muhrims* use shoes or slippers that conceal the raised bone in the centre of the feet. It is not allowed to use such shoes or slippers while in a state of *ihram.* Therefore, the shoes or slippers must be slit from this portion or moulded in such a way that the raised bone lies bare.

MISTAKES COMMITTED WHILE PRESENTING SALAM AT THE GRAVE OF THE PROPHET

(51) Some people touch the grille at the *Rawdah* or kiss it when they visit it; this is disallowed and these things violate the sanctity of the place. It is like being disrespectful; and to show disrespect to the Prophet ﷺ is a grave sin. Some who are unaware go to the extent of prostrating themselves there. It is idolatrous to prostrate oneself before anyone other than Allah. The visitors must bear in mind the high status and the respect due and present salam with that knowledge.

(52) Many of the visitors shout loudly when they present the *salam* at the grave of the Prophet ﷺ and they are very noisy. This is contrary to good manners. One must neither shout out the salutation nor keep down the voice to a very low level, but one must offer the salutation in a moderate voice.

(53) Some of the visitors consider it virtuous to eat dates at the *Rawdah.* They also cut their hair and put them in the lamp and do other such evil things. Such behaviour is disrespectful and without any foundation. (Now there is no lamp)

REMOVING A MISUNDERSTANDING.

Having pointed out these mistakes we would like to draw the attention of our readers to a very serious mistake that is not committed by a pilgrim but it is the work

of those who do not perform Hajj. There are many people who have the Hajj *fard* on them but they continue to believe that they are not obliged to perform it.There are many reasons for the misunderstanding they find themselves in.

They include the expenses of the journey to Madinah in the Hajj expenses. This is a general practice even in official declarations. Further, they also include the cost of gifts and souvenirs in the expenses of Hajj. In reality, the outlay on the journey to Madinah and stay there and the cost of gifts do not form part of the Hajj expenses. Hajj is *fard* on a person who has so much money as is enough to pay for his occupation and family needs until his return and for his travel to and from Makkah without any great difficulty and according to his standard of living. In short, expenditure on Hajj includes only that much as is enough for his travel to Makkah and back and stay there and necessary travel expenses. The tax and fees levied by the government are included as also any levy that is lawfully preseribed by the government.

There are also those people who suppose that if anyone does not have hard cash enough for the journey then Hajj is not *fard* on him even though he may own other property and estates. This is a wrong conception. It is not a condition that one may have the required amount in cash but if anyone has property in any form of the value that invites the *fard* on him then he must sell the required part of it to finance his journey and household during his absence provided also that he has so much remaining after paying for these things that will enable him to carry on after his return (then Hajj is *fard* on him).

When Hajj is obligatory on anyone then he must hasten to fulfill his obligation. He must not delay it because of worldly occupations. It is very insensible and disadvantageous to overlook religious duties and ignore the

reward of the Hereafter for the sake of paltry gain in this world.

The Messenger of Allah ﷺ has said:

مَنْ اَرَادَالْحَجَّ فَلْيَتَعَجَّلْ

" He who intends to perform Hajj must make haste. " (Abu Dawood)

In another *Hadith,* we are warned in very strict terms. The Messenger of Allah ﷺ has warned strictly those people who do not perform Hajj although it is *fard* on them and they have no valid reason for the delay.

عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ لَمْ يَمْنَعْهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ اَوْ سُلْطَانٌ جَائِرٌ اَوْ مَرَضٌ حَابِسٌ فَمَاتَ وَلَمْ يَحُجَّ فَلْيَمُتْ اِنْ شَاءَ يَهُوْدِيًّا اَوْ نَصْرَانِيًّا

It is reported by Sayyidina Abu Umamah رضی اللہ تعالیٰ عنہ that the Messenger of Allah ﷺ said, "If anyone is not prevented from performing Hajj by a valid hindrance (need), a cruel king or a serious illness yet he does not perform it then he may die the death of a jew or a Christian. (*ad-Darami*)

We must make haste to perform Hajj once it is obligatory on us lest we are deprived of the great blessing. We cannot predict how long we will live. We must not procrastinate if we do not have enough money to cover the outlay on visiting Madinah. If Allah wills, we may get the opportunity later on. Suppose we cannot make the journey but we are serious in our intention then Allah will reward us for the intention alone.

اَللّٰهُمَّ وَفِّقْنَا لِاَدَاءِ الْمَنَاسِكِ كَمَاتُحِبُّ وَتَرْضٰى وَارْزُقْنَا الْعَوْدَ بَعْدَ الْعَوْدِ اَلْمَرَّةَ بَعْدَ الْمَرَّةِ اِلٰى بَيْتِكَ الْحَرَامِ وَشَرِّفْنَا بِزِيَارَةِ حَبِيْبِكَ وَسَيِّدِ الْاَنَامِ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ

Sa'id Ahmad bin Nur Muhammad Ajrarwi.

Also includes

Supplications made during TAWAF, at MAQAM IBRAHIM, MULTAZAM and during SA'EE (Between SAFA & MARWAH) and invocations Of blessings on the Prophet صلی اللہ علیہ وسلم

Important Note

In Performing various rites of Pilgrimage none of the supplications given here is prescribed. They are only recommended by our righteous predecessors.

FIRST ROUND

بِسْمِ اللهِ اَللهُ اَكْبَرُسُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلاَاِلٰهَ اِلاَّاللهُ
وَاللهُ اَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّبِاللهِ الْعَلِيِّ الْعَظِيْمِ
وَالصَّلٰوةُ وَالسَّلاَمُ عَلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ. اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا بِكَلِمَا تِكَ وَوَفَآءً بِعَهْدِكَ
وَاِتِّبَاعًا لِسُنَّةِ نَبِيِّكَ وَحَبِيْبِكَ سَيِّدِنَا مُحَمَّدٍصَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ
فِى الدِّيْنِ وَ الدُّنْيَا وَالْاٰخِرَةِ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ☆

رَبَّنَآ آتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ يَا عَزِيْزُ يَا غَفَّارُ يَا رَبَّ الْعٰلَمِيْنَ

SECOND ROUND

بِسْمِ اللهِ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَللّٰهُمَّ اِنَّ هٰذَا الْبَيْتَ بَيْتُكَ
وَالْحَرَمَ حَرَمُكَ وَالْاَمْنَ اَمْنُكَ وَالْعَبْدَ عَبْدُكَ وَاَنَا
عَبْدُكَ وَابْنُ عَبْدِكَ وَهٰذَامَقَامُ الْعَائِذِبِكَ مِنَ النَّارِ فَحَرِّمْ
لُحُوْمَنَا وَبَشَرَتَنَا عَلَى النَّارِ اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ
وَزَيِّنْهُ فِىْ قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ
وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ اَللّٰهُمَّ قِنِىْ عَذَابَكَ
يَوْمَ تُبْعَثُ عِبَادَكَ. اَللّٰهُمَّ ارْزُقْنِى الْجَنَّةَ بِغَيْرِ حِسَابٍ

رَبَّنَآ آتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ يَا عَزِيْزُ يَا غَفَّارُ يَا رَبَّ الْعٰلَمِيْنَ

THIRD ROUND

بِسْمِ اللهِ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ
الشَّكِّ وَالشِّرْكِ وَالشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ
وَسُوْءِ الْمَنْظَرِ وَالْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ وَالْوَلَدِ.
اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ وَاَعُوْذُبِكَ مِنْ
سَخَطِكَ وَالنَّارِ. اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ
وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَاوَ الْمَمَاتِ.

رَبَّنَآ آتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ يَا عَزِيْزُ يَا غَفَّارُ يَا رَبَّ الْعٰلَمِيْنَ

FOUR'TH ROUND

بِسْمِ اللهِ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَللّٰهُمَّ اَجْعَلْهُ حَجًّامَّبْرُوْرًا
وَّسَعْيًا مَّشْكُوْرًا وَّذَنْبًا مَّغْفُوْرًا وَّعَمَلاً صَالِحًا مَّقْبُوْلاً
وَّتِجَارَةً لَّنْ تَبُوْرَ يَاعَالِمَ مَافِىْ الصُّدُوْرِ اَخْرِجْنِىْ يَااَللّٰهُ
مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مُوْجِبَاتِ
رَحْمَتِكَ وَعَزَآئِمَ مَغْفِرَتِكَ وَالسَّلاَمَةَ مِنْ كُلِّ اِثْمٍ
وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ.
رَبِّ قَنِّعْنِىْ بِمَارَزَقْتَنِىْ وَبَارِكْ لِىْ فِيْمَا اَعْطَيْتَنِىْ
وَاخْلُفْ عَلٰى غَآئِبَةٍ لِّىْ مِنْكَ بِخَيْرٍ.

رَبَّنَآ آتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ يَا عَزِيْزُ يَا غَفَّارُ يَا رَبَّ الْعٰلَمِيْنَ

FIF'TH ROUND

بِسْمِ اللهِ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَللّٰهُمَّ اَظِلَّنِىْ تَحْتَ ظِلِّ
عَرْشِكَ يَوْمَ لاَظِلَّ اِلاَّ ظِلُّ عَرْشِكَ وَلاَ بَاقِىَ اِلاَّ وَجْهُكَ
وَاسْقِنِىْ مِنْ حَوْضِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍصَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ شَرْبَةً هَنِيْئَةً مَّرِيْئَةً لاَّنَظْمَأُ بَعْدَهَا اَبَدًا. اَللّٰهُمَّ اِنِّىْ
اَسْئَلُكَ مِنْ خَيْرِ مَاسَئَلَكَ مِنْهُ نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ وَاَعُوْذُبِكَ مِنْ شَرِّ مَااسْتَعَاذَكَ مِنْهُ نَبِيُّكَ
سَيِّدُنَا مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ
الْجَنَّةَ وَنَعِيْمَهَا وَمَا يُقَرِّبُنِىْ اِلَيْهَا مِنْ قَوْلٍ اَوْفِعْلٍ
اَوْعَمَلٍ وَاَعُوْذُبِكَ مِنَ النَّارِ وَمَا يُقَرِّبُنِىْ اِلَيْهَا مِنْ قَوْلٍ
اَوْفِعْلٍ اَوْ عَمَلٍ.

رَبَّنَآ آتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ يَا عَزِيْزُ يَا غَفَّارُ يَا رَبَّ الْعٰلَمِيْنَ

SIX'TH ROUND

بِسْمِ اللهِ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَللّٰهُمَّ اِنَّ لَكَ عَلَىَّ حُقُوْقًا
كَثِيْرَةً فِيْمَا بَيْنِىْ وَبَيْنَكَ وَحُقُوْقًا كَثِيْرَةً فِيْمَا بَيْنِىْ وَبَيْنَ
خَلْقِكَ اَللّٰهُمَّ مَا كَانَ لَكَ مِنْهَا فَاغْفِرْلِىْ وَمَا كَانَ
لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّىْ وَاغْنِنِىْ بِحَلاَلِكَ عَنْ حَرَامِكَ
وَبِطَاعَتِكَ عَنْ مَّعْصِيَتِكَ وَبِفَضْلِكَ عَنْ مَّنْ سِوَاكَ
يَاوَاسِعَ الْمَغْفِرَةِ اَللّٰهُمَّ اِنَّ بَيْتَكَ عَظِيْمٌ وَّوَجْهَكَ كَرِيْمٌ
وَاَنْتَ يَااَللهُ حَلِيْمٌ كَرِيْمٌ عَظِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّىْ.

رَبَّنَآ آتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ يَا عَزِيْزُ يَا غَفَّارُ يَا رَبَّ الْعٰلَمِيْنَ

SEVEN'TH ROUND

بِسْمِ اللهِ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ اِيْمَانًا كَامِلاً وَّيَقِيْناً صَادِقًا وَّرِزْقًا وَّاسِعًا وَّقَلْبًا خَاشِعًا وَّلِسَانًا ذَاكِرًا وَّرِزْقًا حَلاَلاً طَيِّبًا وَتَوْبَةً نَّصُوْحًا وَّتَوْبَةً قَبْلَ الْمَوْتِ وَرَاحَةً عِنْدَ الْمَوْتِ وَمَغْفِرَةً وَّالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ بِرَحْمَتِكَ يَاعَزِيْزُ يَاغَفَّارُ رَبِّ زِدْنِىْ عِلْمًا وَّاَلْحِقْنِىْ بِالصَّالِحِيْنَ

رَبَّنَآ آتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ يَا عَزِيْزُ يَا غَفَّارُ يَا رَبَّ الْعٰلَمِيْنَ

RECOMMENDED SUPPLICATION AT MAQĀM IBRAHIM

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّىْ وَعَلاَنِيَتِىْ فَاقْبَلْ مَعْذِرَتِىْ وَتَعْلَمُ حَاجَتِىْ فَاعْطِنِىْ سُؤَلِىْ وَتَعْلَمُ مَافِىْ نَفْسِىْ فَاغْفِرْلِىْ ذُنُوْبِىْ .
اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ اِيْمَانًا يُّبَاشِرُ قَلْبِىْ وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمَ اَنَّهٗ لاَيُصِيْبُنِىْ اِلاَّ مَا كَتَبْتَ لِىْ وَرِضًامِّنْكَ بِمَا قَسَمْتَ لِىْ اَنْتَ وَلِىِّ فِى الدُّنْيَا وَالْاٰخِرَةِ تَوَفَّنِىْ مُسْلِمًاوَّاَلْحِقْنِىْ بِالصَّالِحِيْنَ اَللّٰهُمَّ لاَ تَدَعْ لَنَا فِىْ مَقَامِنَا هٰذَا ذَنْبًا اِلاَّ غَفَرْتَهٗ وَلاَ هَمًّا اِلاَّفَرَّجْتَهٗ وَلاَحَاجَةً اِلاَّقَضَيْتَهَا وَيَسَّرْتَهَا فَيَسِّرْ اُمُوْرَنَا وَاشْرَحْ صُدُوْرَنَاوَنَوِّرْقُلُوْبَناوَاخْتِمْ بِالصّٰلِحَاتِ اَعْمَالَنَا اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصّٰلِحِيْنَ غَيْرَ خْزَايَا وَلاَمَفْتُوْنِيْنَ آمِيْنَ يَارَبَّ الْعٰلَمِيْنَ وَصَلَّى اللهُ عَلٰى حَبِيْبِهٖ سَيِّدِنَا مُحَمَّدٍوَّ آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ. ☆

SEVEN'TH ROUND

بِسْمِ اللهِ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ اِيْمَانًا كَامِلاً وَّيَقِيْناً صَادِقًا وَّرِزْقًا وَّاسِعًا وَّقَلْبًا خَاشِعًا وَّلِسَانًا ذَاكِرًا وَّرِزْقًا حَلاَلاً طَيِّبًا وَتَوْبَةً نَّصُوْحًا وَّتَوْبَةً قَبْلَ الْمَوْتِ وَرَاحَةً عِنْدَ الْمَوْتِ وَمَغْفِرَةً وَّالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ بِرَحْمَتِكَ يَاعَزِيْزُ يَاغَفَّارُ رَبِّ زِدْنِىْ عِلْمًا وَّاَلْحِقْنِىْ بِالصَّالِحِيْنَ

رَبَّنَآ آتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ يَا عَزِيْزُ يَا غَفَّارُ يَا رَبَّ الْعٰلَمِيْنَ

RECOMMENDED SUPPLICATION AT MAQĀM IBRAHIM

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّىْ وَعَلاَنِيَتِىْ فَاقْبَلْ مَعْذِرَتِىْ وَتَعْلَمُ حَاجَتِىْ فَاعْطِنِىْ سُؤَلِىْ وَتَعْلَمُ مَافِىْ نَفْسِىْ فَاغْفِرْلِىْ ذُنُوْبِىْ .
اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ اِيْمَانًا يُّبَاشِرُ قَلْبِىْ وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمَ اَنَّهٗ لاَيُصِيْبُنِىْ اِلَّا مَا كَتَبْتَ لِىْ وَرِضًامِّنْكَ بِمَا قَسَمْتَ لِىْ اَنْتَ وَلِىِّ فِى الدُّنْيَا وَالْاٰخِرَةِ تَوَفَّنِىْ مُسْلِمًاوَّاَلْحِقْنِىْ بِالصَّالِحِيْنَ اَللّٰهُمَّ لاَ تَدَعْ لَنَا فِىْ مَقَامِنَا هٰذَا ذَنْبًا اِلاَّ غَفَرْتَهٗ وَلاَ هَمًّا اِلاَّفَرَّجْتَهٗ وَلاَحَاجَةً اِلاَّقَضَيْتَهَا وَيَسَّرْتَهَا فَيَسِّرْ اُمُوْرَنَا وَاشْرَحْ صُدُوْرَنَاوَنَوِّرْقُلُوْبَناواَخْتِمْ بِالصّٰلِحَاتِ اَعْمَالَنَا اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصّٰلِحِيْنَ غَيْرَ خَزَايَا وَلاَمَفْتُوْنِيْنَ آمِيْنَ يَارَبَّ الْعٰلَمِيْنَ وَصَلَّى اللهُ عَلٰى حَبِيْبِهٖ سَيِّدِنَا مُحَمَّدٍوَّ آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ. ☆

RECOMMENDED SUPPLICATION AT MULTAZIM

اَللّٰهُمَّ يَارَبَّ الْبَيْتِ الْعَتِيْقِ اَعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَاُمَّهَاتِنَا
وَاِخْوَانِنَا وَاَوْلَادِنَا مِنَ النَّارِ يَا ذَالْجُوْدِ وَالْكَرَمِ وَالْفَضْلِ وَالْمَنِّ
وَالْعَطَاءِ وَالْاِحْسَانِ اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَافِى الْاُمُوْرِ كُلِّهَاوَاَجِرْنَا
مِنْ خِزْىِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ اَللّٰهُمَّ اِنِّىْ عَبْدُكَ وَابْنُ عَبْدِكَ
وَوَاقِفٌتَحْتَ بَابِكَ مُلْتَزِمٌ بِاَعْتَابِكَ مُتَذَلِّلٌ بَيْنَ يَدَيْكَ اَرْجُوْا
رَحْمَتَكَ وَاَخْشٰى عَذَابَكَ مِنَ النَّارِ يَاقَدِيْمَ الْاِحْسَانِ اَللّٰهُمَّ اِنِّىَ
اَسْئَلُكَ اَنْ تَرْفَعَ ذِكْرِىْ وَتَضَعَ وِزْرِىْ وَتُصْلِحَ اَمْرِىْ وَتُطَهِّرَ
قَلْبِىْ وَتُنَوِّرَ لِىْ فِىْ قَبْرِىْ وَتَغْفِرَلِىْ ذَنْبِىْ وَاَسْئَلُكَ الدَّرَجَاتِ
الْعُلٰى مِنَ الْجَنَّةِ آمِيْنَ ط

RECOMMENDED SUPPLICATION AT *ZAMZAM*

اَللّٰهُمَّ اِنِّى اَسْئَلُكَ عِلْمًا نَافِعًا وَّرِزْقًا وَّاسِعًا وَّشِفَآءً مِّنْ كُلِّ دَآءٍ.

RECOMMENDED SUPPLICATION AT THE BEGINING OF SA'EE

اَبْدَأُ بِمَا بَدَأَاللّٰهُ بِهٖ اِنَّ الصَّفَاوَالْمَرْوَةَ مِنْ شَعَآئِرِاللّٰهِ
اَللّٰهُمَّ اِنِّى اُرِيْدُ السَّعْىَ بَيْنَ الصَّفَاوَالْمَرْوَةَ سَبْعَةَ
اَشْوَاطٍ بِوَجْهِكَ الْكَرِيْمِ وَيَسِّرْهُ لِىْ وَتَقَبَّلْهُ مِنِّىْ

BLESSINGS & SALUTATION ON THE PROPHET ﷺ

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِىُّ اَلسَّيِّدُ الْكَرِيْمُ وَالرَّسُوْلُ الْعَظِيْمُ
الرَّؤُوْفُ الرَّحِيْمُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا
سَيِّدَنَا وَنَبِيَّنَا وَحَبِيْبَنَا وَقُرَّةَ اَعْيُنِنَا يَارَسُوْلَ اللّٰهِ . اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا نَبِىَّ اللّٰهِ . اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللّٰهِ .
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا جَمَالَ مُلْكِ اللّٰهِ.اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا نُوْرَ عَرْشِ اللّٰهِ . اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَاخَيْرَ خَلْقِ اللّٰهِ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا شَفِيْعَ الْمُذْنِبِيْنَ عِنْدَ اللّٰهِ . اَلصَّلٰوةُ
وَالسَّلَامُ عَلَيْكَ يَا مَنْ اَرْسَلَهُ اللّٰهُ تَعَالٰى رَحْمَةً لِّلْعٰلَمِيْنَ وَقَدْ قَالَ
اللّٰهُ تَعَالٰى فِىْ حَقِّكَ الْعَظِيْمِ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْا اَنْفُسَهُمْ جَآؤُوْكَ
فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُواللّٰهَ تَوَّابًا رَّحِيْمًا .
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِىْ مُحَمَّدِابْنِ عَبْدِ اللّٰهِ بْنِ عَبْدِ
الْمُطَّلِبِ بْنِ هَاشِمٍ يَا طٰهٰ يا يٰسٓ يَا بَشِيْرُ يَا سِرَاجُ يَا مُنِيْرُ يَا مُقَدَّمَ
جَيْشِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ وَهَا اَنَا يَاسَيِّدِىْ يَا رَسُوْلَ اللّٰهِ قَدْ
جِئْتُكَ هَارِبًا مِنْ ذَنْبِىْ وَمِنْ عَمَلِىْ وَمُسْتَشْفِعًا وَّمُسْتَجِيْرًا بِكَ

اِلٰی رَبِّیْ فَاشْفَعْ لِیْ یَاشَفِیْعَ الْاُمَّةِ یَا کَاشِفَ الْغُمَّةِ یَا سِرَاجَ الظُّلْمَةِ اَجِرْنِیْ بِهٖ یَا اَللّٰهُ مِنَ النَّارِ. یَانَبِیَّ الرَّحْمَةِ یَا رَسُوْلَ اللّٰهِ اَتَیْنَاکَ زَائِرِیْنَ وَقَصَدْنَاکَ رَاغِبِیْنَ وَعَلٰی بَابِکَ الْعَالِیْ وَاقِفِیْنَ وَبِحَقِّکَ عَارِفِیْنَ فَلَاتَرُدَّنَا خَآئِبِیْنَ وَلَا عَنْ بَابِ شَفَاعَتِکَ مَحْرُوْمِیْنَ یَا سَیِّدِیْ یَا رَسُوْلَ اللّٰهِ اَسْئَلُکَ الشَّفَاعَةَ وَاَسْئَلُ اللّٰهَ الشِّفَاعَةَ الْعُظْمٰی فِی الْیَوْمِ الْمَشْهُوْدِ (شِعْرٌ)

یَاخَیْرَمَنْ دُفِنَتْ فِیْ التُّرَابِ اَعْظَمُهٗ

فَطَابَ مِنْ طِیْبِهِنَّ اَلْقَاعُ وَ الْاَکَمُ

نَفْسِیْ الْفِدَآءُ لِقَبْرٍ اَنْتَ سَاکِنُهٗ

فِیْهِ الْعَفَافُ وَفِیْهِ الْجُوْدُ وَالْکَرَمُ.

اَنْتَ الْحَبِیْبُ یَا حَبِیْبَ اللّٰهِ اَنْتَ الشَّفِیْعُ یَا شَفِیْعَ اللّٰهِ اَنْتَ الْمُشَفَّعُ اَنْتَ الَّذِیْ تُرْجٰی شَفَاعَتُکَ عِنْدَ الصِّرَاطِ اِذَامَا زَلَّتِ الْقَدَمُ اَشْهَدُ اَنَّکَ یَارَسُوْلَ اللّٰهِ قَدْ بَلَّغْتَ الرِّسَالَةَ وَاَدَّیْتَ الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ وَکَشَفْتَ الْغُمَّةَ وَجَلَیْتَ الظُّلْمَةَ وَجَاهَدْتَّ فِیْ سَبِیْلِ اللّٰهِ حَقَّ جِهَادِهٖ. وَعَبَدْتَّ رَبَّکَ حَتّٰی اَتَاکَ الْیَقِیْنُ جَزَاکَ اللّٰهُ تَعَالٰی عَنَّا وَعَنْ وَالِدَیْنَا وَعَنِ الْاِسْلَامِ خَیْرَ الْجَزَاءِ وَنَسْئَلُکَ الشَّفَاعَةَ اَنْ تَشْفَعَ لَنَا عِنْدَ اللّٰهِ یَوْمَ الْعَرْضِ یَوْمَ الْفَزَعِ الْاَکْبَرِ یَوْمَ

لَایَنْفَعُ مَالٌ وَّلَابَنُوْنَ اِلَّا مَنْ اَتَی اللّٰهَ بِقَلْبٍ سَلِیْمٍ. اِشْفَعْ لَنَا وَلِوَالِدَیْنَا وَلِجِیْرَانِنَا وَلِمَشَائِخِنَا وَلِاَسَاتِذَتِنَا وَلِمَنْ اَوْصَانَا وَقَلَّدَنَا عِنْدَکَ بِدُعَآءِ الْخَیْرِ عِنْدَ اللّٰهِ تَعَالٰی لَکَ الْوَسِیْلَةَ وَالْفَضِیْلَةَ وَالدَّرَجَةَ الرَّفِیْعَةَ وَالْمَقَامَ الْمَحْمُوْدَ الزِّیَارَةِ اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْکَ یَا سُلْطَانَ الْاَنْبِیَآءِ وَالْمُرْسَلِیْنَ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهٗ

اَلسَّلَامُ عَلَیْکَ یَا سَیِّدِنَا اَبَابَکْرِنِ الصِّدِّیْقِ اَلسَّلَامُ عَلَیْکَ یَاخَلِیْفَةَ رَسُوْلِ اللّٰهِ عَلَی التَّحْقِیْقِ اَلسَّلَامُ عَلَیْکَ یَا صَاحِبَ رَسُوْلِ اللّٰهِ ثَانِیَ اثْنَیْنِ اِذْهُمَا فِیْ الْغَارِ .اَلسَّلَامُ عَلَیْکَ یَامَنْ اَنْفَقَ مَالَهٗ کُلَّهٗ فِیْ حُبِّ اللّٰهِ وَحُبِّ رَسُوْلِهٖ حَتّٰی تَخَلَّلَ بِالْعَبَآءِ رَضِیَ اللّٰهُ تَعَالٰی عَنْکَ وَاَرْضَاکَ اَحْسَنَ الرِّضَا وَجَعَلَ الْجَنَّةَ مَنْزِلَکَ وَمَسْکَنَکَ وَمَحَلَّکَ وَمَاوَاکَ .اَلسَّلَامُ عَلَیْکَ یَا اَوَّلَ الْخُلَفَآءِ وَتَاجَ الْعُلَمَآءِ وَصِهْرَ النَّبِیِّ الْمُصْطَفٰی وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهٗ

اَلسَّلَامُ عَلَیْکَ یَا عُمَرَبْنِ الْخَطَّابِ.اَلسَّلَامُ عَلَیْکَ یَا نَاطِقًا بِالْعَدْلِ وَالصَّوَابِ.اَلسَّلَامُ عَلَیْکَ یَا حَفِیَ الْمِحْرَابِ.اَلسَّلَامُ عَلَیْکَ یَا مُکَسِّرَالْاَصْنَامِ.اَلسَّلَامُ عَلَیْکَ یَا اَبَا الْفُقَرَآءِ وَالضُّعَفَآءِ

اِلٰی رَبِّیْ فَاشْفَعْ لِیْ یَاشَفِیْعَ الْاُمَّةِ یَا کَاشِفَ الْغُمَّةِ یَا سِرَاجَ الظُّلْمَةِ اَجِرْنِیْ بِهٖ یَا اَللّٰهُ مِنَ النَّارِ. یَانَبِیَّ الرَّحْمَةِ یَا رَسُوْلَ اللّٰهِ اَتَیْنَاکَ زَائِرِیْنَ وَقَصَدْنَاکَ رَاغِبِیْنَ وَعَلٰی بَابِکَ الْعَالِیْ وَاقِفِیْنَ وَبِحَقِّکَ عَارِفِیْنَ فَلَاتَرُدَّنَا خَآئِبِیْنَ وَلَا عَنْ بَابِ شَفَاعَتِکَ مَحْرُوْمِیْنَ یَا سَیِّدِیْ یَا رَسُوْلَ اللّٰهِ اَسْئَلُکَ الشَّفَاعَةَ وَاَسْئَلُ اللّٰهَ الشِّفَاعَةَ الْعُظْمٰی فِی الْیَوْمِ الْمَشْهُوْدِ (شِعْرٌ)

یَاخَیْرَمَنْ دُفِنَتْ فِیْ التُّرَابِ اَعْظَمُهٗ
فَطَابَ مِنْ طِیْبِهِنَّ اَلْقَاعُ وَ الْاَکَمُ
نَفْسِیْ الْفِدَآءُ لِقَبْرٍ اَنْتَ سَاکِنُهٗ
فِیْهِ الْعَفَافُ وَفِیْهِ الْجُوْدُ وَالْکَرَمُ.

اَنْتَ الْحَبِیْبُ یَا حَبِیْبَ اللّٰهِ اَنْتَ الشَّفِیْعُ یَا شَفِیْعَ اللّٰهِ اَنْتَ الْمُشَفَّعُ اَنْتَ الَّذِیْ تُرْجٰی شَفَاعَتُکَ عِنْدَ الصِّرَاطِ اِذَامَا زَلَّتِ الْقَدَمُ اَشْهَدُ اَنَّکَ یَارَسُوْلَ اللّٰهِ قَدْ بَلَّغْتَ الرِّسَالَةَ وَاَدَّیْتَ الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ وَکَشَفْتَ الْغُمَّةَ وَجَلَیْتَ الظُّلْمَةَ وَجَاهَدْتَّ فِیْ سَبِیْلِ اللّٰهِ حَقَّ جِهَادِهٖ. وَعَبَدْتَّ رَبَّکَ حَتّٰی اَتَاکَ الْیَقِیْنُ جَزَاکَ اللّٰهُ تَعَالٰی عَنَّا وَعَنْ وَالِدَیْنَا وَعَنِ الْاِسْلَامِ خَیْرَ الْجَزَاءِ وَنَسْئَلُکَ الشَّفَاعَةَ اَنْ تَشْفَعَ لَنَا عِنْدَ اللّٰهِ یَوْمَ الْعَرْضِ یَوْمَ الْفَزَعِ الْاَکْبَرِ یَوْمَ

لَایَنْفَعُ مَالٌ وَّلَابَنُوْنَ اِلَّا مَنْ اَتَی اللّٰهَ بِقَلْبٍ سَلِیْمٍ. اِشْفَعْ لَنَا وَلِوَالِدَیْنَا وَلِجِیْرَانِنَا وَلِمَشَائِخِنَا وَلِاَسَاتِذَتِنَا وَلِمَنْ اَوْصَانَا وَقَلَّدَنَا عِنْدَکَ بِدُعَآءِ الْخَیْرِ عِنْدَ اللّٰهِ تَعَالٰی لَکَ الْوَسِیْلَةَ وَالْفَضِیْلَةَ وَالدَّرَجَةَ الرَّفِیْعَةَ وَالْمَقَامَ الْمَحْمُوْدَ الزِّیَارَةِ اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْکَ یَا سُلْطَانَ الْاَنْبِیَآءِ وَالْمُرْسَلِیْنَ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهٗ

اَلسَّلَامُ عَلَیْکَ یَا سَیِّدِنَا اَبَابَکْرِ نِ الصِّدِّیْقِ اَلسَّلَامُ عَلَیْکَ یَاخَلِیْفَةَ رَسُوْلِ اللّٰهِ عَلَی التَّحْقِیْقِ اَلسَّلَامُ عَلَیْکَ یَا صَاحِبَ رَسُوْلِ اللّٰهِ ثَانِیَ اثْنَیْنِ اِذْهُمَا فِیْ الْغَارِ .اَلسَّلَامُ عَلَیْکَ یَامَنْ اَنْفَقَ مَالَهٗ کُلَّهٗ فِیْ حُبِّ اللّٰهِ وَحُبِّ رَسُوْلِهٖ حَتّٰی تَخَلَّلَ بِالْعَبَآءِ رَضِیَ اللّٰهُ تَعَالٰی عَنْکَ وَاَرْضَاکَ اَحْسَنَ الرِّضَا وَجَعَلَ الْجَنَّةَ مَنْزِلَکَ وَمَسْکَنَکَ وَمَحَلَّکَ وَمَاوَاکَ .اَلسَّلَامُ عَلَیْکَ یَا اَوَّلَ الْخُلَفَآءِ وَتَاجَ الْعُلَمَآءِ وَصِهْرَ النَّبِیِّ الْمُصْطَفٰی وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهٗ

اَلسَّلَامُ عَلَیْکَ یَا عُمَرَبْنِ الْخَطَّابِ.اَلسَّلَامُ عَلَیْکَ یَا نَاطِقًا بِالْعَدْلِ وَالصَّوَابِ.اَلسَّلَامُ عَلَیْکَ یَا حَفِیَ الْمِحْرَابِ.اَلسَّلَامُ عَلَیْکَ یَا مُکَسِّرَ الْاَصْنَامِ.اَلسَّلَامُ عَلَیْکَ یَا اَبَا الْفُقَرَآءِ وَالضُّعَفَآءِ

وَالْاَرَامِلِ وَالْاَيْتَامِ اَنْتَ الَّذِیْ قَالَ فِیْ حَقِّكَ سَیِّدُالْبَشَرِ لَوْكَانَ نَبِیٌّ مِّنْ بَعْدِیْ لَكَانَ عُمَرُبْنُ الْخَطَّابِ رَضِیَ اللّٰهُ تَعَالٰی عَنْكَ وَاَرْضَاكَ اَحْسَنَ الرِّضَا.وَجَعَلَ الْجَنَّةَ مَنْزِلَكَ وَمَسْكَنَكَ وَمَحَلَّكَ وَمَاوَاكَ. اَلسَّلَامُ عَلَیْكَ یَاثَانِیَ الْخُلَفَآءِ وَتَاجَ الْعُلَمَآءِ وَصِهْرَالنَّبِیِّ الْمُصْطَفٰی وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ.

اَلسَّلَامُ عَلَیْكُمَا یَا وَزِیْرَیْ رَسُوْلِ اللّٰهِ . اَلسَّلَامُ عَلَیْكُمَا یَا مُشِیْرَیْ رَسُوْلِ اللّٰهِ. اَلسَّلَامُ عَلَیْكُمَا یَا مُعِیْنَیْ رَسُوْلِ اللّٰهِ. اَلسَّلَامُ عَلَیْكُمَا وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ.

اَلسَّلَامُ عَلَیْكِ یَا سَیِّدَتَنَا فَاطِمَةَ الزَّهْرَآءِ.یَابِنْتَ رَسُوْلِ اللّٰهِ اَلسَّلَامُ عَلَیْكِ یَا بِنْتَ نَبِیِّ اللّٰهِ. اَلسَّلَامُ عَلَیْكِ یَا بِنْتَ حَبِیْبِ اللّٰهِ اَلسَّلَامُ عَلَیْكِ یَا بِنْتَ الْمُصْطَفٰی اَلسَّلَامُ عَلَیْكِ یَا خَامِسَةَ اَهْلِ الْكِسَآءِ اَلسَّلَامُ عَلَیْكِ یَا زَوْجَةَ اَمِیْرِ الْمُؤْمِنِیْنَ سَیِّدِنَا عَلِیِّ الْمُرْتَضٰی كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهٗ اَلسَّلَامُ عَلَیْكِ یَا اُمَّ الْحَسَنِ وَالْحُسَیْنِ اَلسَّیِّدَیْنِ الشَّهِیْدَیْنِ الْكَوْكَبَیْنِ الْقَمَرَیْنِ النَّیِّرَیْنِ سَیِّدَاشَبَابِ اَهْلِ الْجَنَّةِ فِیْ الْجَنَّةِ اَبِیْ مُحَمَّدٍ الْحَسَنِ وَاَبِیْ

عَبْدِاللّٰهِ الْحُسَیْنِ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا وَعَنْكِ وَاَرْضَاكِ اَحْسَنَ الرِّضَا وَجَعَلَ الْجَنَّةَ مَنْزِلَكِ وَمَسْكَنَكِ وَمَحِلَّكِ وَمَاوَاكِ . اَلسَّلَامُ عَلَیْكِ وَعَلٰی اَبِیْكِ الْمُصْطَفٰی وَبَعْلِكِ عَلِیِّ الْمُرْتَضٰی وَابْنَیْكِ الْحَسَنَیْنِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ.

اَللّٰهُمَّ یَا رَبَّ الْعٰلَمِیْنَ یَا رَجَآءَ السَّآئِلِیْنَ وَاَمَانَ الْخَآئِفِیْنَ وَحِرْزَ الْمُتَوَكِّلِیْنَ یَاحَنَّانُ یَامَنَّانُ وَیَادَیَّانُ یَا سُلْطَانُ یَاسُبْحَانُ یَا قَدِیْمَ الْاِحْسَانِ یَاسَامِعَ الدُّعَآءِ اِسْمَعْ دُعَآئَنَا وَتَقَبَّلْ زِیَارَتَنَا وَآمِنْ خَوْفَنَا وَاسْتُرْ عُیُوْبَنَا وَاغْفِرْ ذُنُوْبَنَا وَارْحَمْ اَمْوَاتَنَاوَتَقَبَّلْ حَسَنَاتِنَا وَكَفِّرْ سَیِّئٰاتِنَا وَاجْعَلْنَا یَا اَللّٰهُ عِنْدَكَ مِنَ الْعَآئِذِیْنَ الْفَآئِزِیْنَ الشَّاكِرِیْنَ الْمَجْبُوْرِیْنَ مِنَ الَّذِیْنَ لَاخَوْفٌ عَلَیْهِمْ وَلَا هُمْ یَحْزَنُوْنَ بِرَحْمَتِكَ یَا اَرْحَمَ الرَّاحِمِیْنَ یَا رَبَّ الْعٰلَمِیْنَ. اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ اَنْ تَرْزُقَنِیْ اِیْمَانًا كَامِلاً ثَابِتًا تُبَاشِرُ بِهٖ قَلْبِیْ وَیَقِیْنًا صَادِقًا حَتّٰی اَعْلَمَ اَنَّهٗ لَایُصِیْبُنِیْ اِلاَّ مَاكَتَبْتَ لِیْ وَعِلْمًا نَافِعًا وَّقَلْبًا خَاشِعًا وَّلِسَانًا ذَاكِرًا وَّوَلَدًا صَالِحًا وَّرِزْقًا وَّاسِعًا وَّحَلَالاً طَیِّبًا وَّتَوْبَةً نَّصُوْحًا وَّصَبْرًا جَمِیْلاً وَّاَجْرًا عَظِیْمًا وَّعَمَلاً صَالِحًا مَّقْبُوْلاً وَّتِجَارَةً لَّنْ تَبُوْرَ یَانُوْرَ النُّوْرِ یَاعَالِمَ مَافِی الصُّدُوْرِ

اَخْرِجْنِیْ وَجَمِیْعَ الْمُسْلِمِیْنَ مِنَ الظُّلُمَاتِ اِلَی النُّوْرِ فِی الدُّنْیَا
وَالْاٰخِرَةِ وَتَوَفَّنِیْ مُسْلِمًاوَّ اَلْحِقْنِیْ بِالصَّالِحِیْنَ بِرَحْمَتِكَ یَا
اَرْحَمَ الرَّحِمِیْنَ یَا رَبَّ الْعٰلَمِیْنَ اَللّٰهُمَّ لاَ تَدَعْ لَنَا فِیْ مَقَامِنَاهٰذَا
الشَّرِیْفَ بَیْنَ یَدَیْ سَیِّدِنَا رَسُوْلِ اللهِ ذَنْبًا اِلاَّ غَفَرْتَهٗ وَلاَهَمًّا یَا اَللّٰهُ
اِلاَّ فَرَّجْتَهٗ وَلاَ عَیْبًا یَا اَللّٰهُ اِلاَّ سَتَرْتَهٗ وَلاَ مَرِیْضًا یَا اَللّٰهُ اِلاَّ شَفَیْتَهٗ
وَعَافَیْتَهٗ وَلاَ مُسَافِرًا یَااَللّٰهُ اِلاَّ نَجَّیْتَهٗ وَلاَغَآئِبًایَااَللّٰهُ اِلاَّرَدَدْتَّهٗ
وَلاَعَدُوًّا یَا اَللّٰهُ اِلاَّخَزَلْتَهٗ وَدَمَّرْتَهٗ وَلاَ فَقِیْرًا یَااَللّٰهُ اِلاَّ اَغْنَیْتَهٗ وَلاَ
حَاجَةً یَااَللّٰهُ مِنْ حَوَائِجِ الدُّنْیَا وَالْاٰخِرَةِ لَنَا فِیْهَا صَلاَحٌ اِلاَّ
قَضَیْتَهَا وَیَسَّرْتَهَا اَللّٰهُمَّ اقْضِ حَوَائِجَنَا وَیَسِّرْ اُمُوْرَنَا وَاشْرَحْ
صُدُوْرَنَا وَتَقَبَّلْ زِیَارَتَنَا وَاٰمِنْ خَوْفَنَا وَاسْتُرْ عُیُوْبَنَا وَاغْفِرْ ذُنُوْبَنَا
وَاكْشِفْ كُرُوْبَنَا وَاخْتِمْ بِالصَّالِحَاتِ اَعْمَالَنَا وَرُدَّ غُرْبَتَنَا اِلَی
اَهْلِنَا وَاَوْلاَدِنَا سَالِمِیْنَ غَانِمِیْنَ مَسْتُوْرِیْنَ وَاجْعَلْنَا مِنْ عِبَادِكَ
الصَّالِحِیْنَ مِنَ الَّذِیْنَ لاَ خَوْفٌ عَلَیْهِمْ وَلاَ هُمْ یَحْزَنُوْنَ بِرَحْمَتِكَ
یَا اَرْحَمَ الرَّاحِمِیْنَ یَا رَبَّ الْعٰلَمِیْنَ .

ABOUT THE BOOK

This is an all-exhaustive book for pilgrim. Apart from the five days of ***Hajj*** and also ***Umrah***, it tells him what his obligations are from the time he intends to perform Hajj and leaves his home to the time he accomplishes his duty. This book tells him what he will encounter in the journey and how he may overcome them. This book leaves nothing a pilgrim, man or woman, may need to know. And it describes the various sites associated with Pilgrimage. It also says how the smaller Pilgrimage, the Umrah may be performed.

The visit to Madinah and the etiquettes to be observed there are also described. The places a pilgrim may visit in and around Madinah are also mentioned in this book.

The Book concludes with a note on how a reforming pilgrim may behave at home.

Throughout a simple, easy to understand language is used and the technical terms are explained.

This Book is a must for every pilgrim.